

Light of Truth

VOL. XXIV.

FEbruary 4, 1899.

NO. 5.



MISS JANE ADDAMS.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

"BUY THE TRUTH." PROVERBS, 23: 23.



Substance of a Sermon Preached in Parkdale, Toronto, Methodist Church, January 8, 1899, by the Rev. Principal Austin, B. A., D. D.

To know the truth, to love the truth and to live the truth is the whole duty of man. We have excellent authority for the statement that man shall not live by bread alone, but by every word of truth proceeding from God, whether that word be written on the rocks and read by the geologist, or in the heavens and read by the astronomer, or in the heart of man or in the statements of this old book.

To know the truth about our bodies, i. e., the laws that govern our physical being, and come into sympathy and accord with those laws, means health, bodily vigor and physical strength and enjoyment. To know the laws of our mental nature, to know how the mental faculties are strengthened and developed and to bring ourselves into harmony with these laws of mentality, is to attain intelligence and mental health and vigor. To learn the laws of our spiritual being and how our spiritual faculties may be cultured and perfected, to learn and love and obey the great spiritual laws by which we are related to the spiritual universe, this is the foundation of all religion. To know God and Jesus Christ, whom God has sent, is, according to Scripture, eternal life. Now God is spirit, and to know God is to know spirit in its essential qualities, in its infinite possibilities, in its universal relationships, and hence spiritual knowledge is, according to Scriptural teaching, the eternal life.

The world has been slow and the Christian church inexcusably slow in recognizing the supreme value of spiritual knowledge or truth, though Jesus emphasized its importance and the prophets declared that the people perished for lack of knowledge.

Truth is set before us in the text as an object of supreme value, and we are exhorted to buy the truth and sell it not—implying that in purchasing no price is too great to pay for it, no sacrifice, toll, suffering or worldly good is to be for a moment considered in comparison with it; and once possessed, all worldly riches, all that men covet and seek and think most valuable, is to be scorned as insufficient inducement to part with the truth. Would it be possible in a few words to emphasize more highly the supreme value of truth to man?

The merchandise we are exhorted to seek at all costs and never to sell is heavenly and divine. Truth is the daughter of God and in all her attributes God-like and eternal. Truth never depreciates in value. Every day of a man's life, every age of the world's history, truth becomes increasingly beautiful and valuable. Truth can never perish. There have been times in human history when for a period it has suffered apparent defeat or eclipse and for a brief hour has seemed to perish. But like the Phoenix it has risen from its ashes to soar to greater heights, assume more lovely forms and demonstrate to men and angels its immortal character.

"Truth crushed to earth shall live again;

The eternal years of God are hers.
But error, wounded, writhes in pain
And dies amid her worshippers."

Error must and will assuredly perish. Sin and suffering must cease. The tares will be burned up. The wheat gathered into the garner. Whittier truthfully sings:

"The tares may perish but the wheat
Is not for death."

Falsehood and error and sin have their brief rule in God's universe but are destined to end. The cloud may shut out the sun for an hour and boast that it has blotted out or hidden the powerful king of day, or at least has divided the world's empire with the sun. But the sun shines on, and the cloud dissipates. Error and sin, I repeat, are temporal; truth and righteousness eternal. If not, how vindicate the character of God? If sin and error are to become permanent principles, then the empire of the universe must be divided between God and the Devil, error and truth. No, a thousand times no. As sure as yon mists shall be dissipated by the morning light, as sure as light and darkness can not co-exist, as sure as God reigns, error and falsehood and sin and suffering shall be blotted out and truth and righteousness prevail. Then comes Millennial dawn.

Man can not live in his higher spiritual faculties without truth any more than the plant can live without air and sunshine or the body without food. Truth is the vitalizing air in which the soul expands and stretches her pinions for lofty flight. Truth is the sunshine of the soul in which alone the soul can put forth its bud and blossom and send out its perfume. Without truth the soul can never develop its strength and beauty.

Truth should be set before all the rising generation by parents, teachers and preachers, as the most valuable acquisition of life. I wish I could impress the thought upon the hearts of the young people especially, that out of all possible acquisitions between the cradle and the grave, truth is the only real and permanent possession. Truth sought, truth found, truth loved and incorporated into our lives, woven into the warp of our character, this is the one thing worth seeking both for this world and the next.

I want to emphasize one point, and that is that all truth is sacred and divine. There is not a truth in heaven or hell but is sacred and pure and desirable for man to know. There is no profane truth, no immoral truth, no truth belonging to his satanic majesty. There is no secular truth. A truth taught in the school or college is as sacred as a truth taught in the pulpit. How is it that men have not outgrown the narrow conceptions of past ages that made certain places and times and persons and truths sacred, and stamped the rest profane. In Christ's time men thought there was one holy city, Jerusalem; one holy day, the Sabbath; one holy class, the priesthood; one holy place, the temple; but Christ taught not men so. He showed that every spot was holy ground, the Sabbath was made for man and not man for the Sabbath, and thus he lifted up all the life to the spiritual plane. Every teacher of truth is therefore doing a sacred work and the house and school are as sacred as the church and more important in their influence for good, because they deal with the youth and because they teach less human opinions, and their influence tends more to personal investigation and research.

I want to note a few of the hindrances men meet in searching for truth and to show what we must pay

to secure it. The only hindrances we meet with in finding the truth are in ourselves. First then, we have indifference. It is simply wonderful how little genuine appreciation of the value of truth there is with the average man or woman. Truth lies all around them, unsought, unappreciated, waiting to enrich their mind and heart and exalt men to broader vision and richer experiences. Men are so immersed in business and so occupied with pleasure that the great and only permanent acquisition of life is neglected. Truth is within handgrasp of every one. Treasures of it lie buried at our very feet, richer than the gems of India or the gold of Ophir. We have only to open our eyes, to reach out our hands, to exercise our faculties and we shall find these eternal possessions that will lift us out of intellectual and spiritual poverty and give us rank with the noblest spirits of earth and heaven. Bunyan's picture of the man with muck rake gathering dust and entirely unconscious of the presence of the angel holding a crown above his head, is but a faint representation of human indifference to truth. Not one angel, but all God's militant host surrounds us; not one crown, but ten thousand do they offer us, if we will only listen to their voices and be led by them up the heights of truth and blessedness.

A second and very serious difficulty in seeking the truth is the notion so prevalent that certain men are ordained of heaven to seek truth for all mankind, and that we are to accept their acquisitions in place of seeking for ourselves. We can never attain truth by proxy. By divine ordination every man is an original investigator of truth. He stultifies his own intellect, he denies his own reason, who hands over his religious views and opinions to any priest or religious opinion of other, to accept nothing on has thought or believed, if another man council or synod has. What a church nothing to me, only it may be a reason for personal investigation ending in acceptance or rejection, as I may find it in harmony with reason and well established truth. This is the one great defect in our schools and churches today. Young people are banded together and fed on the opinions and views of men, formulated, it may be, thousands of years ago, in place of being taught to think out these religious problems for themselves and reach their own conclusions. A generation that is brought up and educated on the principle: "Open your mouth and shut your eyes And I'll give you something to make you wise"

will never be intellectually rich. The most valuable lesson a public school teacher can give a scholar is to teach him intellectual independence, to think for himself and not rely on another's opinion. And so our Sunday schools would be infinitely more serviceable to the youth if in place of cramming the minds of the youth with the theological opinions of past ages we set them to study rationally and freely this grand old book in the light of present day science.

Another great hindrance to the reception of truth on the part of church people especially is the mistaken notion that all spiritual truth was given to the world in one complete system nearly 2,000 years ago. I for one do not question the lofty morality, the exalted character, and the unspeakable value to the world of the teachings of Him we call Master, the Jewish carpenter, Jesus of Nazareth. The ethical system of Jesus has never been surpassed, and I think had never been equalled up to his time. That system enforced by His life of lofty devotion to humanity and his heroic death must ever stand as an illustration of the

highest inspiration and development of which humanity is capable. But a point neglected by most of us who are His followers is this: His teachings were never set before His followers as a finality. He declared plainly and repeatedly implied in His discourses that fact that he was not giving out to humanity all the truth he had received. "I have many things to say unto you but ye can not bear them now." He declared that after him would come a teacher, the spirit, that should guide his followers into all truth. So he refrained from uttering truths too advanced for his hearers and cautioned his disciples not to cast pearls before swine, i. e., to give out doctrines so far in advance of the spiritual development of their hearers that they could not appreciate their value of beauty any more than swine could appreciate the beauty of pearls. God has dealt with humanity as we deal with children. He has given to every nation and to every age truths adapted to their development. We teach a few elementary truths to our children of three or four years of age. To those of 10 or 12 we can give more advanced truth, and to our youth of 20 or 21 we can teach truths suitable for young manhood or womanhood.

In the earliest times men got very crude and even contradictory conceptions of God. At first He was a being, awful in character, dreadful in His fierce dealings with humanity, and only known as a being to be feared and propitiated by blood. Even in Old Testament times the conception of God was that of a cruel and jealous ruler, an angry, frowning Jehovah who was to be placated with a multitude of offerings and who required the death of the offender if some slight transgression of his law were made either wittingly or unwittingly. Jesus came and his conception of God is went out loving Father, one whose love to hear to all men and was.

my proposition is true regarding God's relation to man you will see that it is a continuous revelation, a progressive revelation, a revelation to every people and age, and if the character of the truth revealed depends (as I claim it must) on the ability of men to receive it, then revelation is to continue forever and we have it today as truly, aye, more fully, than in any preceding age. Again, revelation is not, as men have taught, a reversal of ordinary growth and development, not an irruption of truth to any one people or age, but a continuous divine stream of truth and inspiration to humanity in every age and clime, and limited only by the capacity of the race to receive it.

If that be true, then we should be looking in every age for new truth outside the teachings of the fathers and sometimes for truth so far surpassing all the conceptions our fathers formed as to appear not only new, but contradictory, to their teachings.

Now I have a few words to say on the attitude of the church toward new truth. Unfortunately, from a variety of causes this attitude has not been generally what it should have been, and enlightened men, pious men, men of devout spirit, have often been repelled from the church because the church has assumed a hostile attitude toward new truth. If we go back to the time of Christ we find the churchmen of His day were not sympathetic toward new truth. If any doctrine came to the people through the priesthood the church would hear it and heed it, but if it came from an out-of-the-way place, like Nazareth, they would scorn and persecute it. It was churchmen who put Jesus to the shameful death of the cross. In Luther's time, when he hurled his advanced ideas like a bombshell into the camp of the Roman church, it was the

churchmen of his day who sought his life. In Wesley's time, though he preached the purest form of spiritual truth that was proclaimed in his age, yet the churchmen of his time drove him out and he had to preach in graveyards and coal mines and on the markets.

I fear that, while our church preaching and teaching is in many ways in advance of that of any preceding age, in the attitude of church leaders toward new truth there has been little if any improvement. Is it not true today that new truth is not heartily welcomed by the church—that church leaders are afraid new truth may disturb theological beliefs, and so fight shy of it and often sneer at it and denounce it and then afterwards embrace it. New truths in astronomy have been denounced and men have been imprisoned for accepting views that churchmen thought contrary to the Bible, but which only proved contrary to their misunderstanding of the Bible. New truths in science are often condemned, and 25 years ago it was very common and very popular for preachers to sneer at the evolution theory, but today it is no longer sneered at, for there is arising in all intelligent minds who have candidly examined the evidence, the conviction that this was the method of creation, and no scientist of note today denies it. So it is with new truths in philosophy and psychic research. The scientific truths of telepathy, clairvoyance, soul flight, psychometry and prophecy are well established by incontrovertible evidence, yet to mention them in certain church circles is to ostracise yourself. Now why should new truths have to get into the church through the back door? Why should old opinions, old interpretations of Scripture, old statements of belief—all of which must reflect the ignorance and prejudice and limitations of the age in which they were formulated—bar the way to progress in our own day. Have we not a right to our own views and our own interpretations and our own creeds and our own new truths equally with those who preceded us? Must we forever wear the cast-off garments of past ages?

Another hindrance to receiving the truth is the belief so prevalent among church people that the days of inspiration have passed, never to return. I for one can never believe it. I recognize the inspiration of past days. Christ had it—so had the apostles and the prophets of earlier time. No one, unaided of heaven, wrote the sublime utterances of Isaiah or the 13th of First Corinthians, and no one uninspired wrote

"There's a wideness in God's mercy."

Why should inspiration be limited to one age? If possible in one age why not in another? If it came to Paul 1900 years ago it can come to you today. If John had it in Patmos you may find a modern Patmos and share it also. In the broadest, truest sense God is no respecter of persons. Heaven is as near to earth today, God as loving and kind today, men as much in need today, and truth as abundant today, as in the ages when men are said to have possessed this inspiration.

The truth is the foundation of inspiration, is open to all who will climb the heights where it is situated. If men can not attain it, it is only because they are too worldly, too much the followers of pleasure, too selfish, and will not undergo the mortification of the flesh, the crucifixion of self, the putting away of ignorance and doubt and prejudice.

We must learn the laws that govern our spiritual nature. We must develop our spiritual faculties so that we can see and hear and realize spir-

itual things. We must wait upon God—alone and in silent expectation—listen for his voice. And we must set ourselves about the spiritual education of our faculties as the great business of our lives. If we do this we shall not wait in vain. If we ascend the spiritual Alps and hide in the cleft of the rock we may not, indeed, hear His voice in the fire or tempest or whirlwind, but we shall hear the still small voice. Angels will become our companions. Heaven will open its portals to our vision as it did to Stephen of old, and the boundary between earth and heaven will become so low and narrow that the inhabitants may pass to and fro at will. And then shall inspiration be the birthright of every one thus spiritually educated. Amen.

"THE GOD IDEA."

Editor Light of Truth: I place the above heading over this article that it may attract the same class of readers who were induced by means of it to read an article in your issue of Jan. 7, by J. Hammon Price.

In justice to those readers I beg them to give thoughtful attention to what little message I may bring you. Mr. Price objects to the idea that God exists in all things and insists that matter never "exhibits any intelligence." In doing so he places himself on record as contradicting every poet of importance who has blessed us with lasting contributions to English literature. However, that is no logical proof, and I judge Mr. P. is a "practical" man. But if he has an adequate conception of the evolution of the human mind in its journey from "a clod of earth to the quickened soul of a son of God," he must know that it is always blind to its future conditions, hardly cognizant of its grand possibilities of development, and knows nothing at all of its future experience. Then, in the light of these facts, which he must concede, and for the sake of that God whom he conceives to exist somewhere, he should not blast the hopes of those humble followers of Light who may yet be struggling up in the rear, by asserting that things do not exist because they have not yet been a part of his experience. We should not offer negations to the world of things we have not seen, but, for the sake of constructive education and positive evolution, speak where of we know and testify that we have seen. For things asserted outside our experience our attitude should be prayerful and receptive humility unless we readily detect a mercenary motive for their assertion.

For myself, I have gazed on a summer landscape with broad expanses of velvet meadow, bordered by stately forests and traversed by silver streams trickling down from the purple tinted peaks of distant mountains. I have stood enraptured, listening to the twittering birds and thrilled by the sensitive trembling leaf—all bathed in the glorious light of day—and have felt myself lifted above all petty annoyances, corroding cares and strident ambitions to a calmer and clearer peace. I could not but believe that the difference was of God and that it came to me out of the "clods of earth" that go to form the face of nature. I have looked with the eye of microscopy upon the coagulating drop of blood and have seen God there; upon the drop of water and have seen intelligence; on the forming snowflake and the precipitating salt crystal and have seen amazing powers of selection and arrangement; have gazed into the depths of the chemist's test-tube and have seen there intelligent matter exhibit most wonderful affinity and repugnance. Is naught of God nor intelligence in any of these?

And lastly, I have stood on the borders of a great city under the glare of electric lights but in the "Valley of the Shadow of Death;" beset by the unnamable passions that are given to strengthen the soul of man by trial and combat. I have turned, with quivering nerves and heated, ungratified senses from tempting abandon, and stumbled up the rugged mountain side, unlighted save by God's steady constellation and fitful lightning flashes about the mountain's summit—up, up, into the very heart of nature, and feeling the companionship of stunted pines and rugged rocks, and the equanimity of revolving worlds, have walked back into that city on another plane, from which with God's good help I hope to reach yet others.

Be not overcome by the imponderable magnitude of creation, but look within and know that those, too, are of God, O, human soul; and in thy heavenward strivings emulate thy brother the clod of earth, who, stirred within by the Spirit Divine, "climbs to its soul in grass and flowers."

JOHN HALIFAX DIETZ.

CHRISTIAN SCIENCE VS. SPIRITUALISM.

By Lyman C. Howe.

I admire the liberal spirit which animates the Light of Truth. In these days narrow-gauge routes do not lead to success, nor to higher truth. There is much truth in the "narrow view," in last issue of Light of Truth (Jan. 14th), signed S. W. G., and if we were proceeding on sectarian lines the distinctions made would quite fairly present the situation. But Spiritualism is cosmopolitan. It embraces all issues and welcomes all sides to all questions and finds some good in all, and appropriates it to the building of the Temple of Truth and the science of life. It is true that many who lead in this peculiar cult are narrow and dogmatic, and spurn all truth that is not strained through their sieve, and make wry faces at Spiritualism, and seek to undermine its working order, by various hypnotic and other influences. But they are not all so; and if they were, what of it? Is Spiritualism so weak it can not endure all the assaults of Mrs. Eddy and her school? This very spirit of creedal dogmatism is a source of weakness. There is no enduring vitality in dogmatic intolerance. It is being swept away before the rising genius of broad, generous liberalism. Wherever any professed freethinkers and advocates of liberty exhibit intolerance toward others, they lose influence and devitalize themselves. The insane ravings of a class of would-be liberals against everything religious saps the vitality of all they touch. If Christian Scientists are aggressive and proscriptive, narrow and dogmatic, should we become like them, by applying the same methods towards them that they do towards us? "Truth is mighty and will prevail," and the less it is hampered by proscriptive tenets and sectarian authority the more it is power will be realized for good. Besides, there is much truth in the working theories of Christian Science, and it leads many out of old ruts who do not stop at the door of dogmatic metaphysics, but steadily move on and up into Spiritualism, broad, clear, generous, scientific, philanthropic and all-embracing. While a few Spiritualists relapse for a time, and become narrow and egotistic and place Christian Science on a pinnacle over all, and boast that they have advanced beyond Spiritualism, they are not a large number, a reaction is sure to follow sooner or later, and like measles and whooping cough, the disease is self-limited, and the patient who has

had it once is not likely to suffer from another attack. But they get many good things in the experience. Nothing in Christian Science is new that is true, and nothing true that's new; but they have a successful system of organized work from which Spiritualists might learn and profit. Friend S. W. G. seems to judge the cult by its workings in his locality. But it may not be fairly represented there. Spiritualism has often been similarly estimated by those who have seen it misrepresented by its advocates. Much of the prejudice against it has been due to the way it has been presented to the public by cranks, ignoramuses, egotistic harangues, wild assumptions, insane fads, pugilistic blasphemers, fakes, frauds and monomaniacs that have crowded into this great mansion of light because it is liberal, generous and tolerant, and has charms for every class and grade of the human family who are seeking truth and happiness in whatever way or of whatever quality. Shall we, because of these temporal abuses, renounce the most beautiful and blessed system of humanitarian philosophy ever presented to the world? Shall we lapse into creedal boundaries, and become like our adversaries, blind, bigoted and weak by self-limitation? Heaven forbid. No, Brother S. W. G., we will not "sell out our glorious principles . . . for something inferior." If Mrs. Eddy "puts her foot upon the neck of Spiritualism" so much the worse for the foot. Spiritualism can stand a million such feet on its neck and breathe as freely as ever. It still reaches the heart of humanity as nothing else has or can. It comes in the twilight bloom to the shadowed life and whispers messages of healing and cheer to the heart of despair. Despite of Mrs. Eddy's dogmatic foot, it carries consolation to millions that she and her school never reach, and leaves a blessing where its light distills, be it in the gilded palace or the lowly cot, in the homes of affluence or the hovels of poverty and pain, to the child of virtue or the desolate outcast or criminal in his dark night. The spirit of freedom and good towards all who think they have the truth, or who have other ways of reaching and applying it, is a marked feature of the genius of the spiritual philosophy. I am glad to see the Light of Truth standing for "Tolerance, light, publicity, agitation, freedom." Let Christian Science be heard, let Theosophy show itself, and judge each by the merits manifest. Let even Methodism, Catholicism or Mohammedanism be heard, if they have anything valuable to say. If Spiritualism can not endure all the light or darkness they can bring to the issue, it needs a resurrection and a new christening. It should be "born again." Christian Science and Theosophy emphasize the importance of brotherly love and charity towards all. That is not new, but is just as good as if it originated with them. That was one of the first notes sounded by Modern Spiritualism 50 years ago, and it is good for all time and all peoples.

May the Light of Truth continue its broad, high work for the healing of the nations and prosper ever more.

LYMAN C. HOWE.

One of the best ways of preparing for heaven is in trying to make a little spot of earth as much like heaven as possible. Get heaven in your heart, and then make your home as heavenly as you can. Conduct your business on heavenly principles. Act lovingly and unselfishly toward all your fellow men. If all were loving and unselfish, earth would be a paradise. The true child of God is born from above, and should live a pure, cheerful and loving life. Our heavenly citizenship should inspire us to faithfully and beautifully fulfill all earthly duties.—Exchange.

The Author's Symposium

THE USE AND ABUSE OF SPIRIT COMMUNICATION.

(From "Letters From Julia," by William T. Stead.)

My Dearest Friend—I am now going to give what we think on this side is a word of advice which is much needed. You are very eager to make a bridge, you say, between the Two Worlds. And we are more so. But when you say this, do you realize what it implies? What the realization would effect? I am more and more convinced that the establishment of the fact, and the certainty of communication between this world and yours, may be described without exaggeration as the most important thing in the whole range of the possible achievements of mortal man. There is nothing like it for the far-reaching influence which it will exercise over all things. For it will modify thought, and thought makes the world in which you live. No one can understand how true that is when he is still immersed in matter.

You must not, therefore, think that I am drawing back or wish in the least to deter you from the task to which you have set your hand. But before you seriously begin to bridge the gulf, I think that it would be only right to point out to you what it will do, or rather what it will bring about. For it will alter the Focus of Life.

The focus of life is at present, to the majority of men, confined between birth and death. The focus will be changed when once you make it clear, not as a may be, but as a scientific fact, that we ~~live here and can communicate with you.~~ And when you alter the focus of life, what is it that you do? You alter the perspective of everything.

You cannot realize how changed a world it will be. The change will, I know well, be for good and mainly for good. But no revolution ever was which did not do, incidentally, much evil, and your bridge will not be any more than anything else, on unmix'd benefit. You must be prepared for many disappointments, and you will often wish you had never touched the subject. The work of the bridge-builder is to cross the abyss. And abysses are abysses. They are not paradises. And the more useful the work the more it will be opposed. No, don't imagine that it is easy. Via Dolorosa, always Via Dolorosa—the dolorous way is the Via Crucis. But it is the way of Salvation. * * *

But there are many spirits but lately disembodied, whose communications, even though framed with care and inspired by love, would be mischievous and not helpful. Why, my dear friend, when you ask me for guidance, I often feel that I might be a great curse to you if I gave it to you as you wish to have it. What I can do—all that I can do is to tell you how things seem to me, to remind you that while I often see more than you, who are living in conditions that do not prevail here, are in a better position to judge as to many things than I can be. Occasionally I am permitted to tell you things in advance for purposes of test and to give you assurance. But I should be nothing but a curse to you if I were to attempt to tell you what to do. It would be like a mother always carrying a child. It would never walk. Besides, I do not know. You must not think me omniscient because I have not got my body—my old body.

Oh, my friend, if you would but see and understand what is the purpose of life, you would understand how fatal it would be to allow any and every cry for direction and guidance and help to be answered. And there are many who will, if the communication be opened, forget this and give advice, and will attempt to direct those who consult them, and who will make sad trouble. For it is not for us to steer you. The object of life is to evoke, to develop the God within. And that is not to be evoked by allowing others to direct you. But you will find the purpose of the Father will not be allowed to be spoiled by the folly of His children, whether on this side or on that. Those spirits that attempt to interfere too much will be confounded. They will err, and be found out. Their authority will be destroyed. And so in the end things will come right again.

But unless you are on the lookout you will find much harm will be done by the attempt of those on your side to get their thinking done for them by us. And there are many fond parents and others on their side who are only too eager to continue to exercise the authority by which they overshadowed the souls of their children on earth.

WHAT SHALL WE SAY OF THIS MAN?

The other day a convict was pardoned out of Sing Sing, after serving 10 years of a 30 years' sentence, for a crime of which he was innocent. His release was due to the death-bed confession of the man (his brother) who had committed the crime in question. The convict, on learning that he was free, and the real criminal dead, sat down and cried, and declared that, rather than have his brother die, he would have stayed in prison the remaining 20 years.

What was this remarkable convict—a saint? By no means; he was a man of bad character; his "record" was against him; indeed, it was so bad that it induced the jury to bring him in guilty, in spite of the alibi he proved. And yet this fellow—this loafer, this drunkard, this thief, this worthless ruffian—for worthless he was according to all our standards—this pronounced degenerate—showed himself capable of an act of self-sacrifice and devotion such as we are accustomed to expect of saints only.

Passionate or impulsive acts of self-sacrifice are not uncommon; an act that may be done while the blood is warm and the emotions roused. But this degenerate's act was a cold fact of 10 long years' duration; an impulse which endured day in and day out for somewhere near 4,000 days. He went into the dock and stood his trial, and heard the verdict, knowing that he was innocent, and able at any moment to prove it by pointing to the real malefactor; he went to Sing Sing and donned the stripes, conscious that a word would have cleared him; he settled himself to a life-long burial from the world, which he had enjoyed, no doubt, as other men enjoy it, simply and solely because he could not bear to have his guilty brother pay the penalty of his guilt. And not only did he resolve to do this, but for 10 years he did it, and would have done it to the end of his days had not his brother, owing, it is said, to the pangs of conscience, fallen into a consumption which carried him off before his time. This is not a romantic invention, but a plain matter of fact. How shall we reconcile it with our theory of things?

Christ said, "Greater love hath no man than this: that he will give his life for his friend." And He declared concerning a certain sinning woman, that she should be forgiven, "because

she loved much." Love, from His point of view, was the fulfilling of the law. He had nothing to say about degenerates. "A new commandment I give unto you: that ye love one another." What would he have said about this man? What shall we say of him?

Of course, we say that he suffered a great wrong; that he behaved nobly; that he ought to be recompensed by some one for his long, mute self-sacrifice; and that it ought to be impossible for such miscarriages of justice to occur. And after having said this, we shall discharge our minds of further thought about the matter, and go about our own affairs. But is there no further lesson to be drawn from the incident?

What is such a man as Michael O'Donnell (that is his name) worth in our community? Would you have done the thing he did? Think it over well, and answer. If you would, are you any more than his equal? If you would not, are not you his inferior? And yet, do you in your heart believe yourself no more than his equal—still less, his inferior? Were you to meet him, would you look up to him, or would you look down to him? Would you reverence or patronize him? Would you seriously bring yourself to

that this street blackguard, that bird, this ill-favored fellow in a dirty slop suit, without grammar or polish, was to be named in the same breath with you, or had your firm hold upon the approbation of your common Creator? Sentimentality and claptrap aside, could you veritably admit that?

And yet, standing with him before the clear, profound gaze of the Man of Galilee, how would the judgment go? How much, in His scales, would your gentle birth weigh, your education, your polish, your bank account, your good clothes, your fashionable connections, your courtesy and amiability, your freedom from the terrible temptations of the poor and ignorant? You, or poor Mike O'Donnell, which would hear that glorious invitation, "Enter thou into the joy of thy Lord?"

The assumption here is, that you represent the most finished product of our modern civilization, and that Mike O'Donnell is an outcast. Let us admit distinctly that he is not a saint. Yet he, without being aware of it, as it were, did a sublime thing, which you or I (let us confess it to each other) would be more apt than otherwise to shirk doing, on one specious plea or another. But, one of two things: either Mike O'Donnell is a better man than you or I, or he is not. If he is not, then Christ is wrong, and Christianity a mistake. If he is, then you and I are wrong, and our civilization along with us. It is one of the old dilemmas, one of the old problems, and its age has not in the least diminished its awkwardness. If the outcasts among us are liable to become angels hereafter, and those of us who are on the inside here are to yield them the pas there, then the sooner we realize it and conduct ourselves accordingly, the better.—Julian Hawthorne, signed editorial in Saturday Evening Post.

LETTER OF ACKNOWLEDGMENT.

Editor Light of Truth—Permit me to thank those of your readers who so promptly responded to E. W. Sprague's letter in December number of your paper, in sending for the book, Truths of Spiritualism, by E. V. Wilson, and with others making a glad New Year for me. A pleasant memory all the year through it will be to me, to be so kindly remembered by them.

MRS. E. V. WILSON.

Valparaiso, Ind.

SUFFERERS FROM INDIGESTION.
Try Digestos Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Eat, drink and be merry, 25c. a box; all drug'ns, or by mail. STANDARD PHARMACAL Co., Detroit, Mich.

CHRIST'S MIRACLES SCIENTIFICALLY CONFIRMED

A. Wilford Hall, Ph. D. L. L. D., has an article in the Microcosm under the above head which contains the following interesting facts:

"There is no stronger scientific proof of any fact needed than we now have of the fact that Christ actually and undeniably wrought a miracle in opening the eyes of the man of Bethsaida who was born blind. The proof of the genuineness of this miracle arises from the fact that up to that time surgery, even if it then existed as a science, had never essayed to operate on the eyes of one born blind and thus cause him to see. Recently, however, the science of ophthalmology has been carried to such perfection that two cases already are recorded where persons congenitally blind have been made to see by surgical operations. In such cases, however, the persons see objects enormously large at first, and out of all proportion to the real size which they had previously demonstrated them to be by the sense of touch. But by a little experience and the aid of reason and the sense of sight combined, the newly acquired sight is educated gradually to recognize things at a distance in their normal and real proportions.

"In the light of this now admitted fact of surgery, wholly unknown at the time of Christ, how startling is the fact recorded in Mark viii, 22-24, that the man on first receiving his sight declared that he saw 'men as trees walking.' That is, men seemed as large and tall as trees had previously been felt to be by the sense of touch alone. Who told this unsophisticated evangelist, in regarding a bogus miracle centuries before the real facts had been proved by the science of surgery, that if one born blind should instantly receive his sight it would magnify the apparent size of all objects manifold? The explanation of such a scientific revelation as there given in advance can account for the fact but the admission that Christ did positively open the blind man's eyes and cause him to see as described, since the effect there narrated (until recently, entirely unknown to science) of enormously magnifying objects, could only have been suggested to St. Mark by the fact having actually occurred.

"But the completion of this wondrous miracle was not accomplished until Christ had put his hands the second time upon the man's eyes, thus wiping out the illusion which he suffered by the action of natural law, and thereby relieving him from the long inconvenience which blind men who are now made to see by surgery must necessarily undergo. It seems as if that one sentence uttered by the man of Bethsaida, 'I see men, as trees, walking,' was designedly placed on record by the inspiration of the evangelist to stand in future ages as a breakwater to infidelity, and to show skeptics, after science had explained the meaning of the man's words, that the miracles of Christ were really what they purport to be. Let no unbeliever hereafter, therefore, tell us that science gives no proof to confirm the genuineness of the miracles of the New Testament."

[We can find no reason for calling the powers of the Christ in this instance a "miracle." He performed the phenomenon, or it was done through him, in accordance with law just as the surgeons performed it. A miracle and a scientific demonstration can not be named in the same connection.—Ed.]

WOMAN, A LECTURE DELIVERED TO LADIES ONLY—By Mrs. Dr. Hurlburt. 20 cents.



WHAT A FLASH LIGHT REVEALED.

Our engraving is a reproduction of the original photograph taken at a seance held at the residence of Mr. Meyer, Wheeling, W. Va., last October. It is a flashlight production sprung on the circle unbeknown to any of them by a skeptic, himself a photographer, for the purpose of detecting fraud. He afterward acknowledged that the seance was genuine, and was greatly mystified by his photograph.

PLACE OF SPIRITUALISM IN RELIGION.

Rev. T. Ernest Allen.

The time has come when the religious evolution of mankind imperatively demands the recognition of the place of Spiritualism. That more profound knowledge of human nature which is sorely needed is impossible without it. We must know that death is not the end of life, that the destinies of mortals are linked with the destinies of a host of beings who are not inactive because invisible. We must realize that finite life is manifested upon a grander scale than has hitherto been commonly believed. We must lay the foundations of ethics and religion in the conceptions that man will persist after death, whether he wishes to or not, and that he will ever be confronted by himself under laws of being quantitatively exact.

Since it is scarcely an exaggeration to say that method is everything, nothing can more tend to clear the ground for a perfect allegiance to the methods that lead to truth, than a clear demonstration that the authorities largely held to be final in religion are not final. This Spiritualism, more than anything else, can do, since it shows that revelations occur under law, and proceed from finite spirits, whence it follows that we are thrown back upon the necessity of testing revelations for ourselves, precisely as we would the claims of mortals. Our crutch is taken away from us, and we must stand upon our own feet. Spiritualism, or that reformed Spiritualism that forms a part of Spiritual Science, is not all of religion, but any formulation of religion that omits it is defective.

Mr. F. W. H. Myers, the able secretary of the Society for Psychical Research, realizes the immense importance of the claims made by Spiritualism. Writing in 1890 he said: "The question whether aught in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this—it is the most important problem in the whole range of the universe which can ever become suscep-

As will be seen, the guitar is partially raised from the table, while one of the trumpets appears to be protruding through the table. The other trumpet was four inches off the floor and fell simultaneously with the flashlight. Mr. Ernest Stephens, the medium, is on the extreme right of the picture. The young man with a white form standing behind him never had been in a circle prior to this.

ble of any kind of scientific proof. . . Could a proof of our survival be obtained, it would carry us deeper into the true knowledge of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there is a life in man independent of blood and brain would be cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed."—Proceedings of the S. P. R., Part xvi., p. 314.

It is the power of men to act and react upon one another to the weal or woe of all and each, and the fact that every act of each unit does affect, directly or indirectly, the happiness of others, that binds all mortals into a "brotherhood." "We are members of one of another. There are laws that come into play in the social organism that find no manifestation in a single individual. There can be no thoroughgoing reconstruction of society that will bring harmony in place of discord until Spiritualism sheds its light upon man, making the world realize, as never before, that the well-being, growth and happiness of all souls is the supreme concern of society, and that property and institutions must be strictly subordinated to these ends. All antagonism between individual and social aims, ideals and means is due to ignorance, and can only be eliminated by the realization of truth. Spiritualism is to furnish an indispensable part of the knowledge, and the motive force for the regeneration of society. It will be seen, then, that it is impossible for me to abandon Spiritualism to the spoilers. I can not and will not do it.

FRUITS OF PHILOSOPHY—A treatise on the Population Question. Edited by Charles Bradlaugh, the famous English free thinker, and Mrs. Annie Besant. This world-famous book deals frankly with the grave social problem of providing for undesired children, who too often become a burden to society, and it advocates the general instruction of the people in physiological matters in which some lawmakers have tried to keep them ignorant. Ten cents.

ten friends?

CHOICE LITERATURE.

LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, OHIO.

- A CLERGYMAN'S VICTIMS—By Mrs. J. V. Ball. 25 cents.
SEX REVOLUTION—By Lois Walsbrooker. 25 cents.
ANYTHING MORE, MY LORD—By Lois Walsbrooker. 10 cents.
ADVANCEMENT OF SCIENCE—By Professor John Tyndall. 50 cents.
A TALE OF A HALO—(Illustrated)—By Morgan A. Robertson. 50 cents.
ANGEL WHISPERS—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.
AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.
A SPIRITUAL TOUR OF THE WORLD In Search of the Line of Life's Evolution—By Otto A. De La Camp. 50 cents.
BEYOND—By H. S. Hubbard. 25 cents.
BUGLE PEALS—By Eliza A. Pittsinger. 50 cents.
BABYLON UNVEILED, or THE TREASURER OF HUMAN LIFE—By James K. Moore. 50 cents.
BURIAL SERVICE FOR THE USE OF SPIRITUALISTS—50 cents.
BIBLE STORIES NO. 1—By James M. Young. 50 cents; postage, 2 cents.
CHRISTIANITY A FICTION—By Dr. J. H. Mendenhall. 50 cents.
CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.
CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A Handbook of New Testament Occultism. Price \$2.
CHRIST, THE SOCIALIST—By the author of "Philip Meyers' Scheme." Arena print. 50 cents. 357 pages.
DESIGN ARGUMENT FALLACIES—By Editor of the Truth Seeker. 15 cents.
EVERLASTING GOSPEL—Compilation of Spiritual Lectures A valuable book, 488 pages. Price \$1.50.
ECHOES FROM THE WORLD OF SONG—By C. Payson Longley. \$1, postage 15c.
HEAVEN REVISED—A Narrative of Experience After Death. Mrs. E. B. Duffey. 15 cents.
IDEALA—A Romance of Idealism. Charles Grissén. Price 25 cents.
JESUS CHRIST A FICTION FOUNDED upon the Life of Apollonius of Tyana. Price, boards, 75 cts; postage 10 cts.
JAMES G. BLAINE ON THE MONEY QUESTION—25 cents.
LIFE AND HEALING A SEGMENT OF SPIRITONOMY—By Holmes W. Merton. 25 cents.
LYRIC OF LIFE—Philosophy in Rhyme, by Laura A. Sunderlin Nourse. Price \$1.
LIGHT AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralston. \$1.50.
LIGHT OF TRUTH ALBUM—Contains over 200 photographs of prominent Spiritualists and mediums. Price \$1.25, postpaid.
LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley. 25 cents.
MIND, THOUGHT AND CEREBRATION—By Alex. Wilder.
MY EXPERIENCE AS AN INVESTIGATOR OF SPIRITUALISM—By A. D. Swan. 10 cents.
MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelation Explained. Cloth, 35 cents.
MISSING LINK IN MODERN SPIRITUALISM—By A. Leah Underhill of the Fox Family. A book of rare value. 470 pages. Cloth, \$1; postage 10 cents.
OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents.
POEMS—By Edith Willis Lynn. Price \$1.
PLANETARY EVOLUTION, or A NEW COSMOGONY—50 cents.
PSYCHIC PROBLEMS—By Lillian Whiting. 10 cents; 25, \$1.50; 50, \$3; 100, \$5.
PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1. Postage 15 cents.
PRO AND CON OF SUPERNATURAL RELIGION—By E. E. Gullid. 25 cents.
ROPP'S COMMERCIAL CALCULATOR—50 cents.
RELIGION OF HUMANITY—By M. Babcock. 15 cents.
REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A Lecture by Fred L. H. Willis. Price 15 cents.
SPIRITUAL SCRAPS—An Illustrated Book of experiences by scientists of Europe and America. 25 cents; postpaid.
PSYCHIC WORLD—By Author of Higher Realms. Price 25 cents postpaid.
STUDIES IN THEOSOPHY—W. J. Colville. Price \$1; postage 10 cents.
SPIRITUAL BODY REAL—By Giles B. Stebbins. 10 cents.
SCIENCE OF THE SOUL—Lechren A. Sherman. \$1.25. Library volume.
STORIES FOR OUR CHILDREN—By Hudson and Emma Tuttle. 25 cents.
SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.
SPIRITUALISM AS VIEWED BY REV. D. W. Moffatt, D. D., H. V. Swerlingen, A. M., M. D., and L. O. Hull; 20 cents.
THE CONTRAST—Evangelicalism and Spiritualism Compared. By Moses Hull. Cloth, 75 cents; postpaid.
THE INFALLIBLE WORD AND HOW TO USE IT—By W. S. Ruland. 10 cents.
THE CROSS AND THE STEEPLE—Their Origin and Significance. By Hudson Tuttle. 10 cents.
THREE PLANS OF SALVATION—10 cts.
THE INFLUENCE OF FOOD ON CHARACTER—By Reuben Perry. 10 cents.
TWO LECTURES—By J. H. Randall. 10c.
THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.
THOMAS PAINE'S VINDICATION—By Robert G. Ingersoll. 15 cents.
THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.
THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.
THE BETTER WAY—An Occult Story, by H. McL. Shephard Wolff. 25 cents.
THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract. Price 5 cents.
THOUGHT FROM THE SPIRIT WORLD—By Mrs. Yeatman Smith. 20 cents.
TEN TEST CIRCLES OR THE LAW OF CONDITIONS—By James L. Dow. 50 cts.
THE LIVING TEMPLE OR THE HOUSE WE LIVE IN—By Dr. C. T. H. Benton. 10 cents.
THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price \$1.25.
THE DEAD HAND OF AMERICA'S LIBERTIES UNMASKED—By Elsie Charlton. 10 cents.
THE FALSE TEACHINGS OF THE CHRISTIAN CHURCH—By L. K. Washburn. 15 cents.
THE USE OF WOMAN'S BEAUTY—By Miles M. Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.
THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
THE FOUNTAIN OF LIFE, or THE THREEFOLD POWER OF SEX—By Lois Walsbrooker. 50 cents.
THE OTHER WORLD AND THIS—Compendium of Spiritual Laws; cloth, gold and white binding. Price \$1.50.
THE REASON WHY—Or Spiritual Experiences. By Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
WHAT IS SPIRITUALISM—By Hudson Tuttle. 3 cents.
WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price 50 cts; postage 10 cents.
WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood. 10 cents.
WOMAN, A LECTURE DELIVERED TO LADIES ONLY—By Mrs. Dr. Hurlburt. 20 cents.

THE ARENA IN NEW HANDS.

Paul Tyner of Denver has purchased a controlling interest in The Arena, and the new issue appears under Mr. Tyner's editorial direction. Mr. Tyner is familiar to Arena readers as a frequent contributor of articles on sociological subjects, and he has written much for the Independent, Lend-a-Hand, the Congregationalist, New Unity, Coming Light, Twentieth Century, Metaphysical Magazine, as well as for such English monthlies as the Humanitarian and the New Science Review. Mr. Tyner is the author of several successful books, including "The Living Christ," a plea for practical Christianity; "Cash or Credit?" an essay on the currency question; and "Through the Invisible" and "The Captain's Dream,"

stories. As editor of The Temple, a monthly magazine published in Denver and devoted to "the new thought," Mr. Tyner has done much to popularize and make practical the modern metaphysical movement, broadening its basis and emphasizing its larger application. The February number will contain an article on the present status of Spiritualism by Mrs. Cora L. V. Richmond.

MERRIE ENGLAND—A million copies of this great book by Robert Blatchford have been sold, and its work is only begun. Our edition is revised for American readers. There are 69,000,000 Americans who do most of the work and 1,000,000 who get most of the money. Merrie England shows why this is and how to stop it. A handsome book of 190 pages. Paper, 10 cents.

One of the World's Practical Philanthropies.



THE HULL HOUSE SOCIAL SETTLEMENT



SKETCH OF ITS PLAN AND WORK.

"To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago."

Such is the language of a portion of the charter of a most unique and paiseworthy benevolence in Chicago.

Historically and influentially it is the first and foremost social settlement in America. It is a big, bright and cultured home set in the very midst of a wilderness of tenements; it is a storm-center of genuinely democratic impulses radiating the warmth of neighborly kindness into thousands of cramped and barren lives; it is a marvelously complex but harmonious union of almost every refining and educative force known to modern civilization; it is more different things to more persons than is any other home in any city of the world. But always and chiefly is it a home unbounded in its hospitality, rigidly democratic in its attitude, and existing for the purpose of demonstrating real human equality and of obliterating class and racial distinctions.

It is the social side of the Hull House which must ever appear most remarkable in the eyes of the visiting stranger. Picture a home big enough and hospitable enough to welcome two thousand persons to its pleasures and comforts every week, and you have a very fair conception of what Hull House is to the working people of every nationality who live in the Nineteenth ward. Not less than a thousand children go in and out of Hull House doors each week, and when the great summer playground is in operation the number of juvenile neighbors in evidence is increased to several thousand. How extensive and varied are the social activities of Hull House is suggested by the fact that

wholly given over to social festivities. Saturday evening is also a favorite occasion for neighborhood parties, particularly for entertainments by the members of the Jane club. The latter is undoubtedly the most successful and celebrated co-operative housekeeping club for working girls in America. It was organized under the auspices of Hull House, and occupies a four-story flat building near the parent settlement house.

"How can I join Hull House?" and "Upon what conditions may I become a member of your social settlement?" Occasionally these questions are coupled with the more amusing one, "And what salary do you pay?" In fact, this absurd misconception of the spirit and purpose of the famous Nineteenth ward home is so frequently met with that it no longer provokes a smile from the older residents of the settlement.

The first step to be taken by the person who would become an active member of Hull House family circle is that of filing a formal application for such an honor. These petitions are usually and very properly addressed to Miss Addams, whose position as the head of the house hold is intuitively recognized in every department.

In fact the founder, inspiration and genius of the place is Jane Addams, a woman who today is not second to any other in the love and respect of myriads of the poor of Chicago.

The desirability of candidates is established by the probationary feature which obtains in Methodism. Hull House residents invite the candidate to become a conditional member of the household. At the end of a temporary residence of six weeks the final acceptance of the novitiate is decided by a vote, which must be without a dissenting voice. A pledge to remain in the house for at least six months



MISS ADDAMS IN THE RECEPTION-ROOM.

separate from those of all semi-public movements and enterprises, which have their special auditors and treasurers. In the main, the household affairs are conducted upon lines similar to those generally followed by residence clubs. The expenses are shared equally, each resident paying five dollars a month for room rent, five dollars for a house dining room ticket good for twenty meals.

A DESCRIPTION OF THE HOUSE

proper is difficult, for there is so much to see and tell. It matters not into which room the visitor is first ushered, the initial impression of the place is generally a recognition of the good pictures, with which the walls are everywhere hung. These are palpably a part of the establishment. Each has been thoughtfully chosen because of special elements of fitness.

Into the reception room are shown the visiting strangers, and all comers whose missions do not demand particular privacy. As every trouble that could possibly beset humble humanity is brought to Hull House for adjudication, it may be realized that the residents have a daily and continuous stream of appeals for sympathy and advice. Some of these private audiences are granted in the reception room, but a majority of the troubled neighbors are received in the big drawing room.

The favorite apartment of the "Friends of the House" is the Octagon room. Here Miss Addams holds important councils with friends of the house. It is, in a peculiar sense, Miss Addams' administration room, and it bears the touch of her personality to a degree not shared by any other apartment.

A massive arched doorway connects the reception room and the library. About the long table in the latter apartment are always found the little groups of studious residents. The fam-

ily meetings of the residents are held in the library, these cabinet councils being conducted by Miss Addams.

Probably the most pretentious apartment in Hull House is the drawing room. Its dimensions are imposing, as it occupies about the same space as that devoted to the reception room and the library on the opposite side of the hall. A large alcove contains a piano and a little circulating loan exhibit of choice pictures, which have gladdened the eyes of many weary sufferers in barren homes. It might well be called the children's bedside exhibit, for such, in fact, it is. Only one picture is placed in a sick room at one time; but the visiting resident is careful to keep these superb photographic reproductions of fine paintings in brisk circulation, so that the recovery of a small neighbor must be rapid or a large portion of the collection will find its way to his bedside.

The high wainscoting of rich dark wood, the tall windows hung with William Morris chintz curtains, and the plain gold frames in which paintings and sketches are set, make the long dining room one of the most picturesque of all Hull House apartments. The presence of numerous low bookcases does not appear to be an intrusion in this dining room. There is a fitness in having the intellectual feast as accessible and tempting at Hull House as is the material food. No sooner is the six o'clock dinner cleared from the long table than the latter is surrounded by the members of some club eager to pursue their studies. Monday evenings sees the board occupied by two classes, the Dorcas Reading Circle holding the field until nine o'clock, when it is resigned in favor of a group of students in United States history. The members of the former are mainly trades-union girls who read from "typical books by typical authors" illustrative of each age. Tuesday evening the Shakespeare club holds undisputed sway. This organ-



MAIN GROUP OF HULL-HOUSE BUILDINGS.

each club gives a regular monthly dance, and once a year indulges in a more elaborate function for which "hired music" is provided. This means that there is dancing in the settlement four or five evenings of every week, and that each Thursday evening is

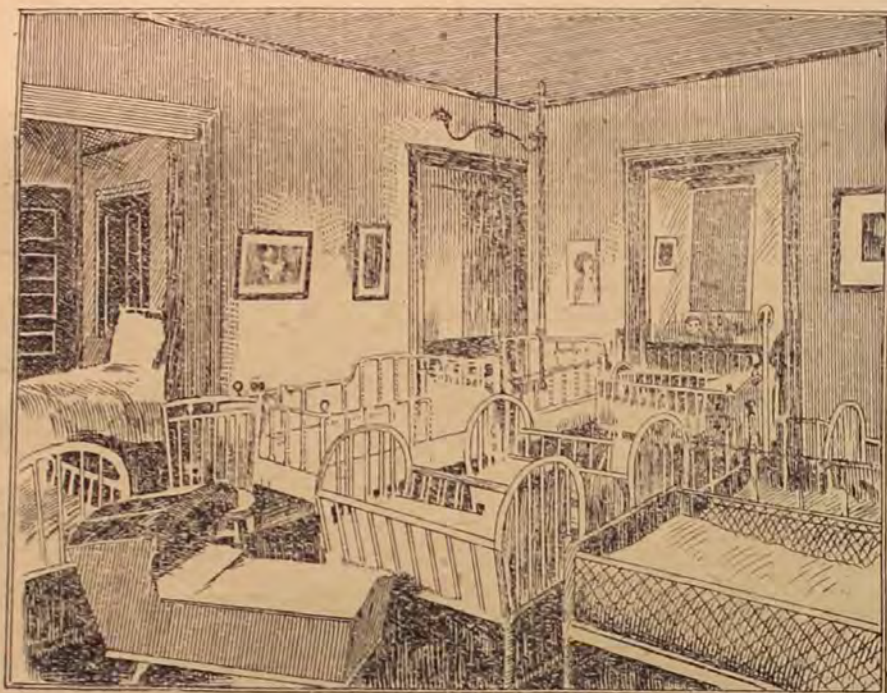
is required of each new resident. During the period of probational residence every privilege is enjoyed by the newcomer save that of voting at the household councils. These are generally held in the library and presided over by Miss Addams.

ization is five years old and has a large and devoted membership. Each Wednesday evening the use of the room is shared by the English Literature and the Modern English Poet classes. Thursday and Saturday evenings are reserved for emergencies, so far as the disposition of the dining room is concerned.

Only two meals are regularly served in the dining room. These are a 12:30 luncheon, which is regularly attended,

structed dishes to the tables of the nearer neighbors.

If the world contains another building exclusively dedicated to the pleasures and pastimes of childhood so elaborate and imposing as the Children's building of Hull House its existence is not generally known. This structure is ideally suited to its purpose, and is the gift of Charles Mather Smith and his daughter, who has always been active in Hull House affairs.



DAY-NURSERY IN THE CHILDREN'S BUILDING.

and a six o'clock evening dinner, at which the whole household almost invariably assembles. Breakfast is eaten in the Coffee House.

A stairway leading to the large gymnasium is reached by passing through the dining room and by skirting the kitchen, from which the private tables of the settlement, as well as those of the restaurant, are served. The hours of the day and night are zealously planned with regard to the privileges of the gymnasium. Wednesday afternoons are chorus days in the "gym," and the big bare room echoes to the harmony of three hundred child voices, trained by Professors Tomlin and Nash.

A dramatic entertainment, closing with a dance, is the usual program for Thursday evening. All "theatricals" are under the supervision of a resident, who selects for the more public performances those players who make the best records in the less pretentious efforts given under the care of the individual clubs and classes. Athletic sports, particularly contests with "teams" from other societies and settlements, generally comprise the Saturday night bill, while Sunday afternoon invariably witnesses a large audience in attendance upon a gymnasium concert of high order. Lectures followed by open debates are the prevailing order for Sunday evening in this department of the Hull House. Serious subjects, full of fresh and genuine economic value, are always selected as topics for these discussions.

The Men's Club occupies the second floor of the quaint Coffee House building, which faces on Polk street, but connects in the rear with Hull House proper. This flourishing organization has a membership of seventy-five. Its rooms are furnished with pool and billiard tables, and smoking is here freely permitted. Each member pays an initiation fee of one dollar, and dues of fifty cents a month. These payments cover the expense of all gymnasium privileges.

There is not in Chicago a more charming spot in which to procure a luncheon than the Coffee House. Much well-cooked food is sold hot over the counter, to be carried in specially con-

A sand box and all other kindergarten accessories are to be found in this apartment. Each afternoon several children's clubs meet here, and in the evening the depositors to the savings bank are received in this room. This institution is very popular among the children, and does much to establish habits of thrift and industry.

Next to the "Green Room," on the same floor, is the children's reception room, where eager audiences of very little people listen to stories by the score as they fall from the lips of clever narrators. Two Saturday sewing classes and various clubs also use this room.

The Hull House day nursery, or creche, occupies the second floor. This is in charge of two experienced nurses, who care for from twenty-five to fifty children a day while the mothers are about their work. Each child is given three meals a day, is put in clean clothes and otherwise as carefully attended to as are the favorites in the nurseries of the wealthy. The cost of all this care to the mother is five cents a day.

All of the third floor is devoted to one big room in which the kindergarten teachers receive normal instruction. The mornings are here given to actual work with the children, and the afternoons to lectures.

Music, drawing and painting hold sway in the dainty apartments of the fourth floor. Both the vocal and instrumental teaching at Hull House is of the highest character, and the instruments are of excellent quality. The drawing classes meet Tuesday and Wednesday evenings and Saturday afternoons, but the painting class is held only on Saturday afternoons. A children's choral society, conducted by members of the Chicago Apollo club, meets here each Wednesday evening. Instruction in dancing is also given in the children's building, and its various apartments are in constant demand for evening parties and social clubs, all under the direction of a resident to whom the duty of supervision is assigned.

The entire first floor of the fine building given to Hull House several years ago by Mr. E. B. Butler is given

THE MODERN
STOVE POLISH
ENAMELINE

Makes an old Stove as bright as new in a minute.

J. L. PRESCOTT & CO. — NEW YORK —



**PASTE
CAKE
OR
LIQUID**

to a lecture hall. Next to the gymnasium this is the settlement's main auditorium. Here the Hull House Woman's club holds its sessions. Other clubs of the settlement are frequently invited to the Wednesday afternoon meetings of the Hull House Woman's club. This room has been made the center for the trades-union movement among women.

The laboratory, in which the millinery, dressmaking, cooking, chemistry, architectural drawing and fencing classes meet, is in the rear of the second story, the forward portion of which is occupied by the manual training and sloyd workers. Here classes are conducted five nights in a week, in addition to the day sessions for the smaller children. Bachelor rooms for the gentlemen residents are on the third floor of "Butler Gallery."

One of the largest model playgrounds in Chicago is that long maintained by the Hull House less than half a block distant from the court. Thousands of children almost live in this rest spot during the summer, and the most severe heat seems to have little effect upon the energy with which they enter into the sports for which the ground is equipped.

[We are indebted for materials for our drawings and other data to the Woman's Home Companion.]

Here is a capital Jeames Plush story: A member of the Senior United called at a house in Belgravia to inquire after a lady who had lately been confined. It was of importance that a son and heir should be born because of the family estates. Knocking at the door, Jeames Plush appeared. "How is her ladyship?" "As well as can be expected, sir." "Is it a boy?" "No, sir." Oh, I am sorry. It is a

ARTEMUS AND THE HYGIENIC BAKER.

Though Artemus Ward, the once world-famed joker, has long since gone to that land where jokes are not supposed to be a marketable article, yet he has left some of them behind him that bubble up occasionally to touch our risibility and keep us from altogether forgetting him. Here is one of them: Artemus, with his friend, Howard Paul, both, by the way, confirmed dyspeptics, were walking through one of London's streets, and noticed a baker's sign, which read: "Pure and nourishing hygienic bread." "Hello!" said Artemus, "here is just the thing we've been looking for and never found. Suppose we go in and order the fellow to serve us regularly at our homes." And they went in. The baker himself was there to wait on them, but his looks didn't strike Artemus favorably. He was hollow-cheeked, had a weak squeak in his voice, and a body and legs so lank and lean that Artemus nudged Paul, and with a stage whisper remarked: "Shakespeare's apothecary." Then turning to the baker, he asked: "Is your bread good?"

"Nothing better in the world."

"Is it nourishing? — I mean will it swell one out?"

"Yes, sir," replied the baker; "there's nothing like it for that purpose."

Artemus ran his eye for a moment over the starved-looking form of the baker, and then said: "Pardon me, sir, but may I ask you if you eat it yourself?"

"All the time—don't eat much else."

A twinkle in the eye of Artemus foretold a coming joke, and it came.

"Well, we won't take any bread to-



THE BABY KINDERGARTEN.

girl, then?" "No, sir." "Bless my heart! If it is not a boy or a girl, what on earth is it?" Pulling himself together with great dignity Jeames Plush replied: "Her ladyship, sir, has given birth to a hare (heir) and the family is very pleased."

day, but will call again when what you have eaten has had time to swell." —Exchange.

—If you favor clean Spiritualism renew your subscription.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.
WILLARD J. HULL, - - - EDITOR.

VOL. XXIV., FEB. 4, 1899. NO. 5.

TERMS OF SUBSCRIPTION.

One year \$1.00
Club of ten (a copy to the one getting up the club) 7.50
Single copies05
England or Europe 1.52
India or Australia 2.04

REMIT by Postoffice Money Order, Registered Letter or Draft on Columbus or New York.

When the postoffice address of subscribers is to be changed, patrons should state their present as well as their future address.

Advertisements which appear honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

Obituary notices of five lines inserted free. Ten cents per line over that number.

ADVERTISING DEPARTMENT—Morrison & Sommerman, New York City, 500 Temple Court, Chicago, Boyce Building.

THE LIGHT OF TRUTH can be found on sale at the following news dealers: Boston, Banner of Light Pub. Co. New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 108 West Forty-second street. Cincinnati, The Cincinnati News Co., 127-9 Shillito Place. Chicago, Chas. McDonald & Co., 55 Washington street.

THE WORKING OF THE LEAVEN.

There are, let us say, 14,000,000 Christians in the country. What is to become of them, and if not them, those who are to follow in their footsteps? Admittedly the old lines tethering the majority of this vast number to heretofore prevailing dogmas no longer subserve their purpose. The consequence is that myriads of them are on the shifting sands of doubt and speculative inquiry. From all sections there come accounts of a struggle to put forth the real life and vigor of the truth as pertains to religion divorced from the forms which for centuries have covered it up. This evidence is to be seen no less in the ritualistic than in the more liberal branches of thought. Things are changing, customs, modes of procedure, etc., are being modified, and in some cases entirely renewed to meet the changed order of things. It is next to impossible to create a revival in any considerable center of population. The pulpits are no longer the refuge of the dilettant, the doctrinaire and the fulminator. They are being given over to the teachers, inquirers and humanitarians. A tremendous fall—upward—has been made in the evolution of the religious concept, and millions are wondering whether Deity is best served by worship or work for humanity.

What has produced all this? It is idle to maintain that it is altogether due to reaction. To be sure we may safely affirm that some of it is, that in their own inadequacy is sounded the doom of the creeds. But with all that there is a mighty leaven at work—and leaven is the word. It is not a potent force from without. There is no "outside the sheltering arms of God." There is nothing in the world that has not always been a part of it. We can find no new thing except in those ratios by which concepts are determined in accordance with the variant order of time. So that the shifting now going on is simply a witness of the rehabilitation of ideas as old as the race in conformity to increased and increasing powers of conception.

And when we answer the question at the head of this bit of writing we

shall say that these millions of Christians must come to Spiritualism—not to the Hoot Koomi, peep and mutter charlatanny which everywhere disgusts, but to that Spiritualism which throws mankind back upon the common redemptive philosophy of life, the exemplification of the life in simple goodness, always in touch with a present conscious inspiration from and connection with angel life—the life of the spirit mankind.

A late and notable indication of the seething unrest and struggle for light in this vast moving force, this breaking away from old barriers, is to be found in the sermon printed elsewhere in this issue of the Light of Truth, by Rev. Dr. Austin of Toronto. This is a noble appeal for truth. It smacks of irony to think that a plea like it should have to be made, but it shows the working of the leaven. Dr. Austin is not unacquainted with Spiritualism and he is one of the most eminent Methodist divines in Canada. For eleven years he was principal of the celebrated Alma college in St. Thomas, Ont., he is the author of several works, one on Spiritualism, and another one is nearly ready for the press. His sermon in one of the leading churches of Toronto—which means, in all probability, a church trial for him—is a Macedonian cry in the wilderness, a call to the master—Truth.

Don't consider us vainglorious when we assert knowingly that fully fifty per cent of the clergy who now have these 14,000,000 Christians in hand, are Spiritualists, and are leading their congregations in one way and another toward its basic truths and consequences.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NO.

HULL HOUSE SETTLEMENT.

Some timely and interesting reading will be found in the short account of a famous movement known as Hull House Settlement on another page, together with a frontispiece portrait of the leading spirit of the institution, Jane Addams. Work of this character forms the index finger pointing to the coming day. It gives us the love and fellowship side of our human nature, not only beautiful but, despite the pessimists, the really practical and progressive side as well. The Hull House Settlement is the kindergarten school of the coming system of economics, a system which provides for all dependent solely on individual adaptability to produce wealth.

Great interest has been awakened in Philadelphia by Light of Truth articles on the Bliss case. Mrs. Bliss' prosecutors will fare hard in days to come. Let the interest continue. Let honest indignation be heard from all quarters in protest against this outrage. Margaree, the drunken penny-a-liner, and his pals, will learn that there are some opinions in Philadelphia they are bound to respect, at least to the extent of keeping their ghoulish clutches off the persons of honorable mediums, invading their homes like highwaymen, and raiding respectable, law abiding citizens in the exercise of their inalienable rights. If there is any justice left in Philadelphia these persons must be made to compensate for the outrage they have committed. If they go unscathed, there is no safety remaining for any medium in that city.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NO.

He is the true man who lives up to the highest light within.

NOTES AND COMMENTS.

Trouble is brewing at the Congregational college at Grinnell, Ia., over the position and teachings of Professor George D. Herron. Dr. Herron is assiduously at work teaching the principles of Christianity and is set down as a radical of the radicals in all his views. The consequence is that the agents of the college report that Professor Herron is having a bad effect upon the growth of the institution, parents being so prejudiced against the man and his teachings that they are sending their children to other colleges.

Something of a test of Dr. Herron's staying qualities will likely grow out of the trouble, but if we do not mistake the man, he will not be found taking water. He is pretty thoroughly installed in the college owing to the generosity of a liberal minded woman—Mrs. E. D. Rand, who endowed the chair of applied Christianity which Dr. Herron occupies, with \$30,000, on condition that he hold it and receive the income from the fund. This, of course, makes the great apostle independent. The majority of the faculty favor Dr. Herron's withdrawal, but President Gates is with the minority and says he will resign if Dr. Herron is forced out.

New York state is confronted with a serious problem in connection with the employment of its convicts. Comparatively recent legislation has sequestered large numbers of the state's prisoners to idleness, with the consequence that many of the unfortunate misers are going insane. There is nothing so appalling in its consequences as idleness among prisoners and, on the other hand, their labor is a constant menace to free workmen. It was in compliance with the demands of free labor that the convicts were legislated out of their employment on products which competed therewith, the only products allowed being articles for the use of the state.

A large number of representative Christian and Jewish ministers and laymen in New York state have issued a circular letter calling for the organization of state conferences of religion somewhat on the lines of the parliament of religions. Among the signers of the letter are such men as Drs. Leighton Williams, Baptist; Henry A. Stimson, Congregationalist; G. Gottlieb, Jewish; F. M. North, Methodist; Charles Cuthbert Hall, Presbyterian; R. Heber Newton, Episcopal; Joachim Elmendorf, Reformed; Robert Collyer, Unitarian; C. H. Eaton, Universalist; the presidents of nine colleges, seven editors of religious journals and four officers of religious organizations. "If," says the letter, "toleration in religion is the best fruit of the last four centuries, should not the beginning of the twentieth century mark an advance to a still nobler position, that of reciprocity in religion and of inter-religious co-operation—the attitude of men open-minded, spiritual and loving enough to acknowledge that there is truth to be learned from, as well as truth to be offered to, neighbors, and that a great deal of good now undone in the world waits for the hour when the churches shall join hands in a new brotherhood?"

It may quite rightly be affirmed that while a true Christian fellowship is out of the question in the present status of spiritual transformation, there is a growing sentiment in favor of interdenominational co-operation along certain lines of church work. And this is to be encouraged. It is a little singular, too, that some representative Spiritualist teacher is not down on the list of names signing this call. The

Light of Truth earnestly hopes that the New York Spiritualists will be represented in the proposed conferences.

A sensible 29-page pamphlet, by Rev. T. E. Allen, has been sent to us. It is a sermon delivered by him last November on "Spiritual Science; Its Purpose, Teachings and Methods." The sermon is a careful resume of certain of the lines of experience Mr. Allen has been connected with on his journey to Spiritualism. There is in the following a fine glimpse of Emerson, which Mr. Allen well interjects. In his address before the Harvard Divinity School in 1838, Emerson said: "Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the person of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love. But by this eastern monarchy of Christianity, which indolence and fear have built, the friend of man is made the injurer of man."

There seems to be more than coincidence in the death of Mrs. Bloomfield Moore, who passed away in England not long ago. She was a well known member of the American colony in London. The striking feature of her transition was its close following upon the decease of Mr. Keely in this country, he of motor fame. Mrs. Moore was for a number of years closely associated with Mr. Keely in a financial way, being his principal support. She thoroughly believed in him.

An indication of the "burning of the barriers" is to be seen in the changed attitude of the religious press respecting its chosen field. The more important religious journals do not now confine themselves to denominational news and views, but discuss the great questions and movements of the secular world with ability and intelligence. Indeed, the Independent and the Outlook no longer appear as avowedly religious papers, but as weekly magazines, and even so conservative a journal as the Churchman describes itself on its title page as "an illustrated weekly news magazine."

It is not to be concluded that this course is inimical to the better interpretation of religion. These journals are doing far more for religion in thus dealing with problems besetting humanity here than can possibly be performed by long homilies and diatribes on worn out doctrinal theories.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NO.

THREE JUBILEE LECTURES.

Dr. Peebles' "Three Jubilee Lectures," delivered in Hydesville, Rochester and in London at the International Congress of Spiritualists, are in print, handsomely gotten up in a beautifully bound booklet. The cut of the Doctor's face, the Hydesville Cottage and the wreath prepared by Mrs. Cadwallader appear upon the pages—the whole constituting a beautiful Jubilee memento of the fiftieth anniversary of Spiritualism. The booklet contains 125 pages, price 25 cents. For sale at this office.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NO.

SPIRITUAL AMENITIES IN DELAWARE.

A Delaware, O., paper alludes to a recent soothing and consolatory treat given in that town, as follows: "Sunday afternoon President Bashford read in place of his monthly lecture one of the 'Letters From Hell,' picturing the awfulness of the remorse that comes over a soul eternally banished to a place of pain for willful transgressions of this life. The reader's interpretation of the letter was very impressive, and the whole audience was greatly moved by the pictures of awful punishment, hopeless contrition and eternal despair."

Dr. Bashford is one of the leading "educators" of Ohio, president of a seminary, and all that. Possibly some of his listeners don't pay much attention to him. It is to be hoped so, at any rate.

The Coming Age, \$2.00.
The Light of Truth, \$1.00.
Both for two dollars a year. NOW.

AS TO YOURSELF.

Do you believe that Spiritualism embraces all things that have to do with man's advancement?

Do you believe that the inevitable revolution which sooner or later must take place ought to come about peacefully?

Do you believe that the Light of Truth contains the right kind of literature looking to this end?

Do you believe that the press is the most potent weapon you possess in the way of education along these peaceful lines?

What do you mean to do?

REMEMBER

That our combination offer of the Light of Truth and the Coming Age for two dollars a year is for a limited time. The offer is not an indefinite one with respect to time, and may be abrogated on short notice. It has been made with a view to securing as many subscribers as possible in a short time. It is an unprecedented offer and we are glad to announce that it is a go. We want a thousand responses a week to it. Send in your orders NOW.

A SERMON OR TWO IN THIS.

In attempts to identify the body of a girl in Connecticut who had been murdered recently, the parents of 92 missing daughters made inquiries of the authorities, fearing their child was the victim.

The American people have come to sectional self-consciousness. To the cosmopolitan character and distribution of population is largely due this consciousness. It is the best that ought to be expected. Racial qualities determine it, but social, industrial and political conditions contribute their quota to the result. When the people shall reach full national self-consciousness is a problem involving the amalgamation of racial qualities, emotions, impulses and habits. It is easy to see that such a consciousness is a long way off. Literature will have, does have, an enormous influence on this trend of the social mass. The two arms of progress are type and pen. These are the implements which mind is using to bring coalition out of chaos.

The Coming Age, \$2.00.
The Light of Truth, \$1.00.
Both for two dollars a year. NOW.

If you want fine wholesome reading, look over our list and let us supply you.

SHORT STOPS.

Try the spirits.

Be patient and hold fast to that which is good.

Talmage, pere, has been telling Washingtonians again all about what the departed are doing.

Spiritualism has nothing to lose by the most searching investigation and man has everything to gain by it.

The poem in last week's paper "A Glimpse of Paradise," should be credited to Emanuel M. Jones instead of J. Marion Gale.

A letter from our esteemed contributor, Ada Vinton Towne, says that she has removed from Raton, N.M., to East Las Vegas, N. M.

The sales of Rev. Charles M. Sheldon's book, "In His Steps: Or What Would Jesus Do?" have already reached 329,000 copies.

Now is the time for renewals. Take advantage of our unparalleled offer of The Light of Truth and The Coming Age for \$2.00. We hope all will be prompt in this matter.

Our esteemed English contemporary, The Two Worlds, devotes considerable space to Editor Wallis' account of the transition and funeral of the late Helen E. Hill. It is a beautiful testimonial.

In deference to the old adage, "people who live in glass houses should not throw stones," the Light of Truth no longer prints anything about Dreyfus and the corruption of the French army.

Women are often the slaves of slaves. So are men. The worst slavery and the hardest to remove is that form of society which accepts servitude as the natural and divine order of things.

Congressman Loud is going to try it again before congress with his postal bill regulating second-class mailmatter. The administration is behind it, and is anxious to see it through, on financial grounds, so that accounts for the serene manner in which it keeps bobbing up its head.

Most reformers say: "Take my plan and work it out and be happy." We say: "Let every man be fully persuaded in his own mind." Don't take anything that does not comport with your own views unless it overthrows your views. Above all things, reason it out.

Referring to Bishop Potter's now famous utterances on the saloon as the poor man's club, the Washington Post says: "This deliverance will subject him to harsh criticism in various quarters, but that will be no new experience. It is easier to denounce the bishop than to disprove his statements."

Archbishop Ireland's late hobnob with persons and things at Washington is beginning to bear fruit. The decision of the attorney general for the interior department gives the title of 20,000 acres of land in Minnesota to Ireland and evicts the settlers. Will the St. Paul Globe, Pioneer Press and the Ryan hotel please note.

The annual output of cattle, sheep, hogs, corn, wool and oats in Ohio amounts to \$52,000,000. The Standard Oil combine takes from the state yearly \$130,000,000 worth of oil. Now if the state owned and operated its oil wells, it would mean to every family in the state, provided the money was turned over to them, \$162 each.

"Merrie England," by Robert Blatchford, has been used with marked success as a means of making new converts in England, and is already reaching many in this country. It is in the form of letters to workingmen, explaining what Socialism is and what

it is not, and answering hundreds of the arguments commonly used against it. Paper, 10 cents.

Don't get so absorbed in matters pertaining to the spirit world that you forget what is going on in the mundane world. It is bad form. The best way to contemplate the spirit world, the only way in fact, is to find out what one amounts to in this world. Make yourself and this world better and you have improved the spirit world just so much.

P. N. Z. writes: "The current issue of your paper is before me and have just read the very able argument of my old friend, A. J. Weaver, on marriage, with the thought occurring, what marvelous changes in thought and belief we are passing through. I have been personally present when the Rev. gentleman passed the benediction, 'Whom God has joined,' etc. His evolution has been gradual, but thorough and sincere."

The Altruistic Community of St. Louis now has 5,000 acres of land in southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. This community holds all property in common and works for mutual support and happiness. A monthly paper called The Altruist, published at 2819 Olive street, St. Louis, is devoted to the principles of altruism and the work of the community.

Brother S. M. Baldwin of Washington will please accept thanks for a fine copy of his photograph of Thomas Paine and the relics of the great patriot owned by him. While at Lily Dale last summer the editor of Light of Truth enjoyed the honor of wearing for a time the old iron-frame spectacles—shown in this photograph—in which Paine gazed as his pen wrote "Common Sense" and "The Crisis," two of the strongest appeals ever made for liberty and progress.

Bartholdi, who moulded the statue of "Liberty Enlightening the World," which stands in New York harbor, says of Eugene Debs in a recent letter: "He is endowed with the most beautiful faculty to which one can aspire—the gift of language, and he uses it for the proclamation of the most beautiful and generous thoughts, however, he lives among surroundings where the material is more appreciated than the ideal. His beautiful language is that of an apostle. May heaven protect him from politics and politicians."

The regular annual conspiracy of the Massachusetts medical quacks is on. These monopolists, under the firm name of the Board of Registration in Medicine have sprung a new scheme which, if it goes through, imposes penalties upon "those who investigate or diagnose, or offer to investigate or diagnose, any mental or physical ailment or defect of person with a view of affording relief . . . who shall prescribe treatment for curing any real or supposed disease, whether by the use of drugs or by the application of any other agency or alleged method of cure," etc., unless they are duly qualified by the board.

This iniquitous legislation should be scooped by the friends of freedom.

Leslie Day, alias Dr. Lee Davis, whom the Light of Truth showed up a couple of weeks ago, has left this city, and our information is that he went to Indianapolis. We warn our readers in that city and vicinity to beware how they patronize him or any other person who uses the newspaper advertising columns to air their preposterous pretensions. Day, while in this city, separated at least one foolish husband and wife, and swindled hundreds of people out of their money. He was finally overtaken by legal pro-

Something to Work For.

Premiums for the Boys and Girls.

Regarding the Work and the Mission of the LIGHT OF TRUTH of Vital Importance, all legitimate efforts having its increased circulation in view come under careful consideration.

We Recognize

And appreciate the value of that staunch friendship of its patrons which has had so much to do with the LIGHT OF TRUTH's present position in the world of progressive thought.

But we want ten thousand more readers and friends, and we are getting them. We want to reward effort in this direction in a suitable manner, hence the plan inaugurated last week of offering an elegant watch and a bracelet as a starter, as premiums.

We want you, our young friends, to get out and hustle among your townspeople and secure ten yearly subscribers to the LIGHT OF TRUTH and get this watch, or secure five subscribers and get the bracelet. These are articles of value and are given to you as a spur to industry.

More Premiums

Will be added to those enumerated which will be given to the workers in proportion to the number of subscribers secured.

Our New Premium This Week

is the "Proceedings of the English Society for Psychical Research," which will be sent FREE to the person who sends us six yearly subscribers.

This great pamphlet is the size of the biggest magazine and is filled with the far famed report of Richard Hodgson, LL. D., which every Spiritualist ought to read.

NOW HUSTLE.

ceedings, and forced to disgorge \$215, after which he decamped.

The Coming Age, \$2.00.
The Light of Truth, \$1.00.
Both for two dollars a year. NOW.

A BREAKDOWN AND DELAY.

Owing to a breakdown of machinery the Light of Truth will not go to press this week until Wednesday, which will delay the mailing department that much, and readers at distant points may not receive their papers before Monday. All will be in order next week.



ATTITUDE OF THE BIBLE TOWARDS SPIRITUALISM.

Number Twenty-Nine.

By Moses Hull.

In the last paper I referred to the fact of Jesus having been seen and of his having talked with his friends concerning the kingdom for forty days after his death. I will now add that not only was Jesus seen but other spirits were seen and conversed with during this time. The last time Jesus was seen during this forty days he was in a cloud, and went away in a cloud, as spirits often do now. The spirit men who stood by them told them that such things would continue to occur. The story reads as follows: "And when they had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he ascended, behold two men stood by them in white apparel which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which ye have seen taken from you into heaven shall so come in like manner as ye have seen him go into heaven."

The real manifestations which bring Peter to the front as an inspirational speaker begin in the second chapter of this book. The matter is related in verses 1-4, as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared to them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

Here they were all with one accord in one place; it signifies that there was perfect harmony among them. Harmony is the first condition required for such manifestations as were here produced. The first manifestation to which reference is here made is the "sound from heaven, as of a rushing, mighty wind." I have visited seances where such sounds were heard. The sound was something similar, perhaps, to the sound heard by David and his army in the tops of the mulberry trees. See II Sam., 5:23-25. "And there appeared unto them cloven tongues;" that is, divided tongues, or a diversity of languages. The word tongue is here used as a trope, and signifies language. These people were all filled with the Holy Ghost, that is, with spirit power. When this power came upon them they all began to address those assembled individually in their own language. Why not? If they were moved by the ghosts or spirits of their friends? Such things have often occurred in Modern Spiritualism. The writer here enumerates seventeen different nationalities there represented, each of which had their provincialisms. These were all spoken by the mediums here assembled. Besides that they all spoke under a spirit power. "They spoke as the spirit gave them utterance."

Here were many of the various phases of spirit phenomena. This excited the people. The writer says "they were all amazed, and marveled," as many have done since at similar

phenomena; and, as today some doubted, and said, "what meaneth this?" Others mocked and said, "these men are full of new wine." This brought Peter to his feet, and in reply to that statement he delivers his first inspirational discourse under the new dispensation. He took the words of those who accused the mediums of being drunk, for a text. In their behalf he denies the charge. New wine did not make people drunk in three hours. "They that sleep in the night, and they that be drunk—are drunken in the night." I Thess., 5:7. He next quotes prophecy to prove that there was to be just such an out-pouring of spirit power about that time. He showed them that this was the beginning of the fulfillment of these predictions. He next told them that they had killed Jesus, but that he had showed himself alive. Then he says, in verse 33, "Therefore being by the right hand of God exalted, and, having received of the father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

I do not see how anything can be plainer; he urges that these manifestations came from Jesus. The result of this inspirational sermon was, that some of them saw things in a different light to what they did before—they saw that the phenomena were genuine, and they immediately asked, "What shall we do?"

This text is nearly always read, "What shall we do to be saved?" when I have told people that the text neither said nor cared anything about a future salvation, people have looked at me with a kind of what-lunatic-asylum-did-you-break-out-of look. The text is always quoted as though it referred to some peculiar salvation in the other world, but it does not.

The thing they wanted is what is today by Spiritualists called development. What shall we do, not to be saved in the by-and-by, but to get this power—the power we see here manifested. In answer to this Peter, still under the influence, tells them what to do for development. He said:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 38-39.

This was evidently what they wanted, for they were baptized by the thousand. I have before proved that Jesus received his development at his baptism. Peter knew that, and that may have had something to do with his urging them to be baptized. Baptism was always for mediumistic development.

It was the common belief that somehow baptism brought them en rapport with those called dead. Paul refers to this when he says, "Else what shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?" I Cor., 15:29.

Paul is here misrepresented; he did not say, "if the dead rise not." He said, "if the dead are not raised." To this all Bible scholars agree. They believed that going through the emblem of death and burial they were brought into more perfect communion with their arisen friends. Who shall say that belief was not correct?

Verse 43 of this chapter tells us one

of the results of these phenomena, and of Peter's preaching. "Fear came upon every soul, and many wonders and signs were done by the apostles." I wish we had the word reverence in that text instead of the word fear; it would sound better and would express the meaning of the writer quite as well, if not better.

The next great phenomenon through Peter's mediumship is recorded in the first nine verses of Acts III. It is too long to quote, I will give a synopsis of it.

Peter and John, who were always with Jesus when great phenomena were produced through his organism, went into the temple to their regular meetings. At the door of the temple they met a crippled beggar, who asked for aid. Peter said, "look on us." Then he fastened his eyes upon him, thus allowing an influence to pass from eye to eye; then he said, "Silver and gold have I none, but such as I have give I unto thee; in the name of Jesus Christ of Nazareth, rise up and walk." The man, by Peter's help, arose and walked, leaped and praised God. This was done in the sight of many people, and as a phenomenon excited much comment.

"WE MUST CO-OPERATE."

A number of letters have come to me from various sources since the appearance of my article under this caption of June 25 last. Aside from these letters I know nothing concerning any possible comments which that brief paper may have called forth. However I have conversed with a number of enthusiastic Spiritualists who had read the article, and from them came the uniform response: "I endorse every word, my brother, as to the sentiment, what how to bring it about is the question." Some went on to say: "It can never be done in our day." From this last conclusion I demur.

I address myself to the task of answering the question asked by these, and I trust by other earnest readers. "How shall we successfully inaugurate co-operation?" In general my answer is this: First, project the thought with all the earnestness of soul and spirit. Second, mature the plan, with all the wisdom of our highest inspiration. Third, begin the work, with all the confidence born of a determination to win in a righteous cause, relying always on the unfailing help of spirit friends in higher spheres, who know no such word as fail.

Now the thought projected is primarily to establish a reasonable degree of comfort, not to say prosperity and thrift, among Spiritualists, through the agency of national co-operation; secondarily, to thus furnish an example to the rest of the world, of the most perfect civilization that has ever yet been introduced on earth. Considering the supreme necessity of our times, pointing so clearly in this direction, in this way alone we reach the true starting point in the great reform most needed in this world today. Proceeding along this line we become a bright and shining light along the highway of progression, for the world to follow.

The projection of the thought in its completeness includes the maturing of the plan in general; that is, colonization of Spiritualists throughout the world, on the general plan of mutual reciprocity between the colonies. This thought, which to many thinking readers needs not one word of explanation, covers the entire ground of financial reform, feasible from the present outlook.

The word "reciprocity" as here used signifies the exchange of benefits. Between the various colonies, it means

the exchange of profits on the special productions resulting from the industries pursued by each. The word "colony" has no reference necessarily to the emigration of many Spiritualists to one place. On the contrary, the plan in general contemplates the remaining of Spiritualists in their own homes. Those of a given community, having duly considered their own surroundings regarding the comforts of life, also the environments of certain neighboring communities, and having duly exchanged views with those other communities, and having decided their own numerical and financial strength to be such as to warrant the step, determine to constitute themselves a colony, right where they live. With a few exceptions, no emigration, no moving of families, is required. They select that particular line, or those lines of industry best suited to their needs and general convenience, not forgetting the interests of the other communities, who also design forming colonies to work in harmony with this one. This necessarily means that in general the chief industries or specialties pursued in one colony so far differ from those of another that the resulting products of the work of each could be exchanged between them to their mutual advantage, and at the least possible outlay or expense to either. These colonies may be a thousand miles apart or even farther. Many will be at least a few hundred miles from one another. In densely populated communities, however, as New York and Brooklyn, San Francisco and Oakland, the distance between these neighboring colonies will of course be slight. Farming on a large scale is naturally the one exception in the matter of emigration, for this requires the purchase of a large tract of land to be occupied by the colonists.

They tell us that this idea of colonization is all right as an idea, but it has always proved a failure in the past and always will fail until human nature is changed. They then proceed to cite Topolobampo Colony and many other like enterprises as illustrations of these failures. My reply is, first, this change in human nature is one of the very factors we rely on for our success. Until the spirit of greed is in some definite measure overcome and neutralized by the power of love, nothing ever can, and nothing ever will be done in the way of real advancement in this work. This love, itself the outgrowth of that sympathy which is born of suffering, is destined to redeem the race when all else fails. Every genuine Spiritualist already exercises this love. Every Spiritualist, so-called, may exercise it. This done, nothing remains to prevent a beginning.

But again: It will be seen that the plan of a single or individual colony, acting without reference to any other, lacks the great essential principle of mutual exchange of profits resulting from many colonies, working in harmony, on the plan of reciprocity. This is the grand difference between the "independent" colonization schemes of the past and the co-operation movement here recommended. The former launches its craft upon the sea of competition, in the face of a world, smiling in serenity at its audacity, and is heroic struggle for life against tremendous odds, and finally its slow death from what? The power of competition, which swallowed it up by degrees like the serpent swallowing itself. The latter, the reciprocal action of many colonies, carries with it the power of life, which is essentially self-sustaining. When once wisely and well inaugurated it can never die.

To you who differ from me on this question, I would say if you condemn this plan of co-operation, please state a substitute—a plan which will offer

advantages superior to this one. This being evidently impossible, then as an honest, earnest man or woman in the closing year of the nineteenth century, put your shoulder to the wheel.

Much has been said of late years concerning organization. When viewed in the light of the extreme necessities that confront us, all looking to the one end, just now supreme over all others (that of the prevention, as well as the relief of suffering) the very meaning of the word organization is best expressed in this same co-operative scheme. If you doubt this, consult the spirit world in your family circle and soon your doubts will vanish.

Why are we so slow in making the start in this work, which towers up in its significance, far above all other matters which now confront us? The answer to this question is best given in a startling piece of information, given to me last winter in a private circle while in Oakland, Cal. It came from a very exalted sphere in spirit land. This spirit stated that mortals of our world have rather a low percentage of spirit in their constitution, and a relatively high percentage of the material. The material is the inert, sluggish, slow; tending to "death." The spirit is diametrically opposed to this and is alert, active, quick, tending to intensify life. Specifically, our percentage of spirit on the earth is only 65; the other 35 per cent being material. On certain other planets of our system the spiritual is from 70 to 85 per cent, and the material only 15 to 30 per cent. The account of our low per centage of spiritual progression in this world is much retarded hitherto. From truths revealed in those circles as from mature thought on this subject since that time I am constrained to accept this statement as substantially correct. When asked the name of our informant, the answer was simply "One Who Knows."

Now suppose this to be true; shall we in the contemplation of this curious fact deliberately settle down to the low level of indifference? Or on the other hand, shall we be awakened as from a dream, as from the horrible night mare of undevelopment of the ages past, bestir ourselves — stretch every nerve to the utmost tension? On which side of the fence are you to be found? And where am I? If wrong, then in the name of all that is good and true, I ask you to correct me. If right, then by the eternal principle of right, I demand your help in this cause. I demand it now. We must work while it is called today.

THOMAS H. B. COTTON.

San Andreas, Cal., Dec. 9, 1898.

HIGH LIGHTS.

The cheapest vase on the mantel-piece never gets knocked off.

There is room at the top, but there is shade and rest at the bottom.

Laughter is like playing a cornet—prettier to listen to than to look at.

When a woman wants to improve a man's opinion of her she flatters him.

One form of conceit is to give your own photograph as a Christmas present.

When people take their own time they generally take other people's time, too.

A pessimist won't even admit that tobacco sauce comes up to his expectations.

People talk until they are old, and then discover that the way to learn is to listen.—Chicago Record.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual Essays on subjects compatible with the Philosophy of Life. Price, 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.00.

THE LINE OF DEMARKATION.

How to distinguish between our own mental and spiritual powers and impressions and inspirations emanating from decarnate spirits, is a question not yet settled, if indeed possible of solution by anybody in the flesh. We know absolutely so little of our occult powers and innate possibilities that, at present, it seems well nigh impossible to say, in any case, where they end and mediumship begins.

The skeptical investigator is prone to attribute all such spiritual powers as clairvoyance, clairaudience, psychometry, telepathy, etc., to what has been termed "unconscious cerebration," "subconscious mind," "auto-suggestion" and similar explanations, which need explaining, while the credulous spiritist is equally apt to credit all such phenomena to spirit influence.

That all of the above mentioned faculties or powers are within our own embodied spirits more or less latent, can not be disputed, and that they may be, and often are exercised independent of any outside spirit assistance, is doubtless true, but who is wise enough, or sufficiently gifted with spiritual insight to discern, with any degree of certainty, when such is the case?

Granting that mental telegraphy is a fact between incarnate minds, and that it is also a fact between minds in and out of the human body, as is proved by all phases of mental mediumship, how are we to determine unmistakably the source of a thought, idea, or a series of them vibrating into the consciousness of a sensitive? The evolution of thought, and its involution as well, is such a subtle and obscure process, how can anybody tell where their thoughts come from, especially such thoughts as "bolt into our minds," to use a significant phrase of Thomas Paine's? Telepathy from spirits may be, and often is, so normal and gentle that a highly sensitive mind may not be aware of an extraneous influence, and may honestly believe all thoughts received are its own.

On the other hand, a medium under influence equally may mistake his or her own thoughts for spirit impressions, or the two may so mingle as to make it very uncertain how much the spirit message is modified and vitiated unintentionally by the medium's mind. This is a very important fact for investigators to learn, for mediums are often accused of fraud unjustly, who honestly make this mistake.

There is no perfect and infallible mediumship, for no medium's mind is a blank upon which any spirit can impress, photograph or imprint its own unmixed language or thought, even when the medium is wholly entranced. Therefore all communications through mediums should be carefully analyzed, and not implicitly believed as purely the ipse dixit of the controlling spirit.

Reverting to clairvoyance and the other occult powers mentioned as latent in all incarnate minds, it is seldom that they are awakened into activity without the developing aid of spirits, and, as we have seen, a very perplexing question how much they are exercised wholly independent of such aid.

The writer is convinced, from careful observation, that most of what is called clairvoyance and clairaudience is subjective impression, though to the person exercising these spiritual powers they may seem to be objective perceptions. In other words, the percipient does not see or hear as with the outer physical senses, but perceives, seemingly objectively, whatever is impressed upon the spiritual senses by the will-power of some other mind, either in or out of the body, whose influence may not be recognized at all.

This is proved by those who describe spirits who appear to be objectively

HAVE YOU TEN FRIENDS?

WE will mail **10 Sample Copies** of the **LIGHT OF TRUTH** to any ten addresses forwarded as per blank below on receipt of **10c.** in silver. Cut out the blank form, fill in the names and forward with the amount named, which will cover postage and clerical expense, and we will promptly forward the papers.

NAMES.	ADDRESSES.
1
2
3
4
5
6
7
8
9
10

Name of Sender.....

THE SUGGESTER AND THINKER. EDITED BY ROBERT SHEERIN, M.D.

A POPULAR monthly magazine, beautiful type, paper, devoted to an investigation of Suggestion and Thought Force, their uses and abuses, and possibilities as Curative, Moral and Educational agents. Its corps of contributors is its guarantee of success and of satisfaction to the reading public. It gives thorough study and elucidation of the facts of hypnotism, telepathy, dreams, visions, and all other psychic phenomena.

Subscription, \$1 00 a year, in which time it will teach all the Methods of Hypnotizing, using suggestion in the cure of disease, habits, etc., and in all other possible ways. In the August number is begun a series of articles detailing How to Hypnotize.

Clippings from current articles of both American and European journals and portraits of the world's eminent psychologists and schools of suggestion are a feature of each number.

Write for sample copy, mentioning this journal. Address

SUGGESTER AND THINKER PUB. CO., Cleveland, Ohio.

present before them, and are usually described as looking and speaking as they did while in the flesh.

Again, in the case of psychometry, which is a spiritual power of perception, the counterpart of our physical general sense of feeling, who can know how much which they seem to feel from the object held, really emanates from it? Who knows that they read wholly independent of spirit aid? If they claim to, how do they know that they do, since spirit influence is even more subtle than the emanations from any physical object can be?

As we have seen in the use of special spiritual senses that may, or may not, be used independent of spirit quickening, so with this general sense of "soul-measuring" power.

It is the belief of the writer that all psychometrists are mediumistic, whether they know it or not, for the same kind and degree of sensitiveness is requisite in both faculties, hence he or she is very presuming who has the temerity to say they have no spirit aid in the use of their inner spiritual attributes.

On the other hand, it is best not to be so credulous as to be superstitious, and attribute to spirits what can be fully accounted for without their aid.

CAMPBELL BROS.

SLATE WRITERS, SEANCES, LIFE-SIZED PORTRAITS.

Hymn Sheets.

A new Hymn Sheet with all the old songs and a number of new ones added just published by the Light of Truth Publishing Co.

This new hymn sheet contains 16 Pages and a handsome and appropriate title page.

Prices:

\$3.00 per 100
1.50 for 50
1.00 for 25
.05 single copy

Postage 40 cents per 100 and proportionately.

Express charges vary according to distance.

Light of Truth Publishing Co.

Who can draw the exact line of demarkation? DEAN CLARKE.

CORRESPONDENCE

THE FIELD AT A GLANCE.

F. Corden White is at Ft. Wayne, Ind.

Mrs. Julia Steelman Mitchell is laboring in Chattanooga, Tenn.

Will subscribers please note our premium and combination offers?

Mrs. A. S., Nashville — Miss Abby Judson's address is Arlington, N. J.

Mrs. Hatfield Pettibone is at Little Rock, Ark., holding successful seances.

E. W. Sprague and wife have been called back to Alliance, O., for the months of February and March.

Mrs. N. J. Willis is ministering to the First Spiritual Temple, Boston, society. Mrs. M. R. Goff, platform medium.

Geo. P. Colby is laboring efficiently in the west. He has engagements at Spokane, North Yakima and other places.

Carrie F. Weatherford goes to Sturgis, Mich., for February. Will answer calls for week-night lectures or to attend funerals.

Dr. T. A. Bland goes to Springfield, Ill., as a representative of the American Health club, to oppose further restrictive medical legislation.

W. V. Nicum addressed the Independent Spiritual church of Louisville, Ky., last Sunday evening, over four hundred people in attendance. His address was followed by Mrs. Mary Garrett, who exercised her mediumship in messages.

Midwinter convention of the Michigan State Spiritual association, on Feb. 1, 11 and 12, 1899, at Owosso, Mich., in Spiritual hall, corner of Main and Park streets on Friday. A. O. U. W. hall, 108 North Washington street, Saturday and Sunday.

William Canby Ferris announces that he will gladly answer calls from Spiritual societies to lecture. He is a reader of character and destiny and speaks on reform topics, Socialism, Occultism and Spiritual Science. Addresses 1130 N. Kedzie ave., Chicago, Ills.

The Mahoning Valley Spiritual society is holding its meetings regularly every two weeks, with a fair attendance. For the winter months the president of the society is their regular speaker. A deep interest is being taken and the future of the society is promising.

The St. Paul Spiritual Alliance meets at the Odd Fellows Hall, Fifth and Wabasha streets, every Sunday evening. Last Sunday appropriate services in commemoration of the life and mission of Thomas Paine were held. Mrs. C. Tryon, speaker. Mrs. M. Jacobs gave messages from the spirit friends.

Will C. Hodge is at Muncie, Ind., filling the unexpired time of Mrs. Pfuntner, who was compelled to cease her labors on account of la grippe. He will also serve the society for the month of February, and is open for further engagements in any locality, and has open dates for the camping season. Will answer all calls for funerals. Correspondence should be addressed to 514½ South Walnut street, Muncie, Ind.

Mrs. Willis Fontaine, Secy., writes: After having been asleep the past three years the First Spiritual society of Arkansas City has awakened with renewed energy and is working harmoniously. We reorganized Jan. 8th with Mrs. Olive S. Mentor, president; Mr. Thos. S. Murray, vice president; Mr. P. F. Yount, treasurer; Mrs. Willis

Fontaine, secretary; Mr. Elmer Duncan, Mr. H. H. Pratt and Mr. Herbert Turner, trustees. Few in number, yet with persistent efforts we feel that we will succeed.

New Philadelphia, O.—The Spiritualists of New Philadelphia and vicinity met at the office of John A. Himes on the 9th day of December, 1898, and organized the "First Spiritualists' Society of Tuscarawas county, Ohio." The following officers were elected: President, C. H. Mathews; vice president, Joseph Junkins; secretary, Mrs. Mary E. Mathews; treasurer, Thomas Himes; trustees, Miss Elvora Himes, John A. Himes and Miss Sarah A. Mathews. Application has been made for a charter under the N. S. A., and at the present writing about 30 members are enrolled. Tuscarawas county is a good field for missionary work.—Mrs. Mary E. Mathews, Secretary.

ANNUAL MASSMEETING OF THE SPIRITUALISTS

Of Illinois and the Northwest to be Held in Chicago.

The annual massmeeting of the Spiritualists of Chicago and the Northwest will be held under the joint auspices of the Illinois State and the National Spiritualists' association of the United States and Canada, Feb. 16, 17, 18, 1899.

Harrison D. Barrett, president of the N. S. A., will be in attendance. Announcement of the full staff of workers will be made as soon as the Washington office forwards advices of the talent selected for the program. American Auditorium hall, 77 31st street, has been engaged for the occasion. This step was decided upon after much deliberation, because of its reasonable rental, its seating capacity for fifteen hundred persons, its convenient reading parlor and committee rooms and the partiality of the national officers for the room in which that organization was born in 1893.

Every Chicago society is asked to appoint two members as its representatives to aid the State Board in perfecting all preliminary details. The program will be ready Feb. 10.

George B. Warne, President.

THE BROOKLYN MASS MEETING.

Our mass convention under the joint auspices of the New York state association of Spiritualists and the various Spiritual societies and meetings of Brooklyn has been an unqualified success. Our chairman was Judge A. H. Bailey. The instrumental music was under the direction of Prof. E. A. Whitelaw, with his orchestra of the Brooklyn College of Music. The vocal music was rendered by Mrs. H. Henrichson, contralto; Mr. Thomas C. Conner, baritone; Mr. Charles Homan, baritone. Addresses were delivered by Hon. A. H. Bailey, Brooklyn, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Mrs. Helen Temple Brigham, New York City; Mrs. Helen Palmer Russegue, Hartford, Conn.; Rev. F. A. Wiggin, Brooklyn, N. Y.; Prof. Harrison D. Burrett, Boston, Mass.; Rev. F. E. Mason, Brooklyn, N. Y.; Mr. Jerome H. Fort, Brooklyn, N. Y.; W. Wines Sargent, Brooklyn, N. Y.; W. J. Colville, Brooklyn, N. Y.; Mrs. M. H. Rathbun, Mt. Vernon; Rev. Ira Moore Corlis, Brooklyn, N. Y.; Mrs. Henry J. Newton, New York City; Mrs. M. E. Calwalader, Philadelphia, Pa.; Mrs. Belle V. Cushman, New York City; Mrs. Lucie J. Weller, Brooklyn, N. Y., vice chairman of convention.

Physical demonstrations were given by Miss Maggie Gaule of Baltimore, Rev. F. A. Wiggin, Rev. Ira Moore Corlis and J. Homer Altamus, Washington.

→ COMPLETE WORKS OF ←
ANDREW JACKSON DAVIS.

Comprising Twenty-Nine Volumes, all Neatly Bound in Cloth.

Postage 7 per cent. Extra. If Sent by Express, the Charges Payable on Delivery

<i>Answers to Ever Recurring Questions From the People</i>	\$1 00
<i>Approaching Crisis; or, Truth vs. Theology</i>	75
<i>Arabula; or, The Divine Guest</i>	1 00
<i>Beyond the Valley</i>	1 00
<i>Children's Progressive Lyceum, (12 copies for \$2.50), single</i>	25
<i>Death and the After Life, (paper 35 cts.), cloth,</i>	50
<i>Diakka and their Earthly Victims, (paper 20 cts.), cloth,</i>	35
<i>Fountain; With Jets of New Meanings</i>	50
<i>Free Thoughts Concerning Religion, (paper 35 c.), cloth,</i>	50
<i>Genesis and Ethics of Conjugal Love, (paper 35 c.), cloth,</i>	50
<i>Harbinger of Health</i>	1 00
<i>Harmonial Man; or, Thoughts for the Age, (paper 35 c.), cloth,</i>	50
<i>History and Philosophy of Evil, (paper 35 c.), cloth,</i>	50
<i>Inner Life; or, Spirit Mysteries Explained</i>	1 00
<i>Magic Staff: An Autobiography of Andrew Jackson Davis</i>	1 25
<i>Memoranda of Persons, Places and Events</i>	1 00
<i>Penetra'ia; Containing Harmonial Answers</i>	1 25
<i>Philosophy of Special Providences, (paper 20 c.), cloth,</i>	35
<i>Philosophy of Spiritual Intercourse</i>	80
<i>Principles of Nature: Her Divine Revelations</i>	2 50
<i>Stellar Key to the Summerland, (paper 35 cents), cloth,</i>	50
<i>The Physician, Vol. I., (Great Harmonia)</i>	1 00
<i>The Teacher, " II., " "</i>	1 00
<i>The Seer, " III., " "</i>	1 00
<i>The Reformer, " IV., " "</i>	1 00
<i>The Thinker, " V., " "</i>	1 00
<i>Tale of a Physician; or, The Seeds and Fruits of Crime</i>	75
<i>Temple: On Disease of the Brain and Nerves</i>	1 00
<i>Views of Our Heavenly Home, (paper 35 cents) cloth,</i>	50

Price of Complete Works of A. J. Davis, Bound in Cloth, \$20 00

LIGHT OF TRUTH PUBLISHING CO., Columbus,

Drs. Peebles & Burroughs

NOT ONLY

Correctly Diagnose

But They *

ABSOLUTELY
CURE
CHRONIC
DISEASES

Where Others Fail *

If you are a sufferer Write
To Day, giving your

NAME, Age, Sex and a Leading
Symptom, and receive
an Absolutely Correct Diagnosis
FREE OF CHARGE.

REMEMBER TO ADDRESS

D^r Peebles & Burroughs,
Battle Creek, Mich.

COLLEGE OF PSYCHICAL SCIENCES.

To insure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of Mental and Spiritual gifts to J. C. F. Grumbine, 3960 Langley Ave., "The Mexicans," Station M, Chicago. "Clairvoyance, Its Nature and Law of Unfoldment": a work that teaches how to Pierce the Veil of Sense, to see spirits and unfold adeptship. Price \$3.50. Address the author and lecturer as above. J. C. F. GRUMBINE.

DEAFNESS & HEAD NOISES CURED
Instantly. Our INVISIBLE TONE CUSHION
help when all else fails, its shades help eyes,
self-adjusting, no pain, whisper heard. Send to
J. H. H. Co., 111 N. W. 1st St., for Book and Proof FREE

TWO LECTURES—By J. H. Randall. 10c.

College of Fine Arts

(Formerly New York College of Magnetism).
The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 238 North Broadway, Los Angeles, California.

DR. J. S. LOUCKS

Is the oldest and most successful Clairvoyant Physician in practice; his cures are astonishing. Send him name, age, sex, lock of hair and cents in stamps and get a correct diagnosis of your case and he will treat you for \$2 a month. Cures are made after others have failed. He has a specific remedy that will make child-birth easy and safe; and a sure relief for morning sickness; also a safe cure for obesity. It will safely and speedily remove all superfluous flesh.

Address J. S. LOUCKS, M. D.
25 Warren St., Stoneham, Mass.

FRED P. EVANS,

THE NOTED MEDIUM FOR

Independent State - Writing, Etc.

Gives Seances Daily from 10 a. m. to 4 p. m.

Mr. Evans has opened in connection with his Mediumship a well-stocked Occult Book Store and will be pleased to supply his friends and the Public with Spiritual, Metaphysical, Theosophical and Occult Literature. Catalogues mailed on application. All books not listed can be procured at short notice. Mail orders filled promptly.

FRED. P. EVANS, The Occult Book Store,
103 W. 42d St., New York City.

MRS. JENNIE CROSSE, 25 years a public medium. Life reading \$1.00 six questions 50 cts. Send date of birth. Disease a specialty. Address 71 Irving Place Brooklyn, N. Y.

AMERICAN HEALTH COLLEGE teaches Vitapathy! Universal Health Practice. Books, Batteries, Baths, Patents, Diplomas. Full equipments, legal everywhere. Add. Prof. John Bunyan Campbell, M. D., V. D., Fairmount, Cin. O.

PSYCHOMETRY. Send 25 cts., a page of own handwriting with full name, and receive a reading. Address
ANGIE B. LA FLOPP, 4 Miller St. Belfast Me

HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship and give a spiritual song book. All for 25 cents. 19 Address Mrs. Jas. A. Bliss, San Diego, Cal

PSYCHOMETRIC READINGS. Send page of own handwriting with lock of hair and 50 cts. MINNIE BRARRANT, 4 Miller St. Belfast, Me

H. INGRAM LINDSAY, SPIRITUAL

Gives readings on Business, Mediumship and Social matters. Trial reading 17 cts.; Life Reading 54 cts. Enclose lock of hair and give name in full. Box 2320, Boston, Mass.

Five sessions were held—two on Tuesday and three on Wednesday.

Enthusiasm, harmony and good fellowship were strong characteristics of all the proceedings, and it is hoped and believed that our mass meeting will result in great good to the cause of Spiritualism.

HERBERT L. WHITNEY,
953 Madison St., Brooklyn, N. Y., Secretary of New York State Association of Spiritualists.

DOINGS IN TEXAS.

Texas is as large in spiritual possibilities as it is in acres, and no richer field for an honest test medium can be found anywhere. The state association has done much to prepare the field in the way of organization—which means recognition and respect and protection—both of mediums and the public, against "not" mediums, and now a broad, whitening field is stretched across all Texas awaiting the harvester.

El Paso, San Antonio, Galveston, Houston and Fort Worth have settled speakers, and many other places, Sherman, Dallas and Austin, have local mediums, or are conducting seances in connection with the State Psychic Class, which meets every Wednesday night at 8:30 for psychic development and investigation; also at 1:43 p. m. the 27th of each month in connection with the world's class.

Fort Worth has a temple nearly ready for dedication.

The news of the state is kept before the public by The Dawning Light, a bright little periodical published at San Antonio by Charles W. Newman.

Sunday, Jan. 15, a memorial service was held at Galveston for Mrs. Ann Wilson, who has been two years in the Summerland, and for Mrs. Mary (Grandma) Smith, her mother, who took her departure Jan. 5. The chairs around the draped with ivy, flowers and white crepe. A musical program of appropriate arrangement was creditably rendered. Improvised poems and an inspirational lecture by Mr. John W. Ring composed the service. The following resolutions were read:

Since the angel of eternal life has liberated the soul of our beloved sister and mother, Mary (Grandma) Smith from the toils of mortality to the eternal realms of immortal existence, Jan. 5, 1899, S. E., 51, therefore be it

Resolved, That the friends of earth have lost the mortal expression of an honest, faithful and patient life, that the angel world might be made more bright and attractive by the presence of such an unchanging light.

Resolved, That the Spiritualist society of Galveston, Texas, is bereft of a most creditable, zealous and untiring member, and that while we mourn the material absence we rejoice at the spiritual triumph, and extend our heartfelt gratitude for the assured feeling of an ever-watchful co-operation in spirit.

Resolved, That the relatives suffer from an irreparable vacancy in their homes by the transition of their beloved and devoted mother.

Resolved, That the happy greeting of the Spiritualist society be extended to our arisen sister and mother by a memorial service held Sunday, Jan. 15, '99, S. E., 51, and that the sympathy of said society is extended to the relatives of the departed.

Resolved, That these resolutions become a part of the minutes of the Spiritual society at its regular February meeting, and that a copy be sent to the Spiritualist periodicals of the United States. H. A. LANDES, Pres.

JOHN W. RING, Speaker.

L. L. McKinney, A. Olson, G. A. Wilson, Trustees.

THE SCHOOL OF PSYCHIC PHILOSOPHY.

Announcement, 1899.

The School of Psychic Philosophy was organized in the spring of 1898, in the Borough of Richmond, New York city. Mrs. Cora L. V. Richmond of Washington, D. C., the well known inspirational speaker, was chosen to fill the presidency for the first term.

The object of the school, as stated in its constitution, "is the investigation and study of psychic phenomena and the relation of such phenomena and their underlying principles to daily life."

The studious mind will discover, upon examination, that this condensed declaration of purpose may be expanded until it covers every field of human interest. It is based upon a recognition of man's conscious immortality as a fact; and not alone as a fact, but a fact which involves and carries with it a course of right living as an essential to the proper enjoyment of life in this world and as a due preparation for the life beyond the grave. Briefly, it will thus be seen that the school, in its course of investigation and study, may properly cover any question arising under man's social or religious state. All questions, then, touching home life, education, sociology, civil polity and theology are within its scope. The work of the school will be divided into sections, so as to be pursued scientifically.

During the summer and fall interesting and well-attended meetings were held at Crestwood Cottage, a number of which were under the auspices of Mrs. Richmond, who took time from her manifold duties elsewhere to lend her presence and labor to the cause.

At the close of the first year, the school elected Mrs. M. E. Williams of New York city, to the presidency. At the same time the school also decided to hold meetings in New York city during the winter and spring, and summer meetings in the Borough of Richmond.

For the latter purpose the school has secured an option upon a magnificent site, embracing many acres of elevated woodland, easily accessible from all sections, and commanding a wide view of the Lower Bay, Sandy Hook, the ocean and Orange Mountains. Upon a portion of this it is proposed to erect a suitable auditorium for lectures and psychic demonstrations.

To the Editor and Readers of Light of Truth:

Dear Friends—A number of mediums and—so-called fortune tellers—have been arrested in Toronto, Canada. There has been no discrimination on the part of the authorities between the genuine spiritual mediums and tricksters. Among those who have been taken before the courts, and whose case has been put over till March, is Mrs. Virginia Barrett, a good medium and spiritual speaker. The lady lives at 40 Walton street, at the present time, Toronto, Canada. I am informed that she is in need of funds to defray her expenses, being obliged to remain in Canada until her case comes up. Mrs. Barrett has many friends in the states among the Spiritualists, who will be indignant and pained at her arrest, and the indignities she is thereby subjected to, as they know her to be a lady in all respects and a genuine medium. These friends can help her in her present trouble by sending her a little money to aid her through the financial straits she is in. She can be addressed as above.

M. T. LONGLEY.

Washington, D. C.

A Magazine With a Mission, Working for
A Nobler Manhood, a Better Civilization.

The Coming Age

Constructive, Practical, Instructive, Entertaining.

THE IDEAL MAGAZINE FOR THE HOME.

Under the Editorial Management of

B. O. FLOWER AND MRS. C. K. REIFSNIDER.

THE COMING AGE is a magazine which should find a place in every home. It speaks to the heart as well as the head. It educates the moral nature. It appeals to all tastes and interests, and interests every member of the family. It contains Conversations and Original Essays on great vital themes; Biographical Sketches, Studies of Great Books; Original Short Stories; a powerful Serial Story; a department devoted to Health and Home; reviews of great events of the month; bright, crisp, and instructive editorials;—in a word, it covers the field of literature which appeals to earnest, thinking men and women. It is always bright and subjective.

In its pages the leading thinkers of the day give the public their best thoughts. Some idea of the scope and character of THE COMING AGE may be gained by a perusal of a few of the subjects discussed, and the contributors who have written for the January and February issues.

A FEW SUBJECTS IN THE JANUARY AND FEBRUARY NUMBERS:

Municipal Progress.
Art and Manhood.
The Example of Switzerland.
The Democracy of Childhood.
Concerning the Sanity of Napoleon.
Some Tendencies of Democracy.
The Republics of South America.
True Versus False Education.
Co-operation in England.

Genius and Art as Viewed by Victor Hugo.
On the New Threshold.
The Power of the Ideal.
Count Tolstoi at Home.
The New Education.
The Redemptive Power of Love.
Some Characteristics of Edward Bellamy.

A FEW CONTRIBUTORS TO THE JANUARY AND FEBRUARY ISSUES:

Hon. Josiah Quincy.
William Ordway Partridge.
Rev. Geo. C. Lorimer, D. D.
Richard Hodgson, LL. D.
Wm. D. McCrackan, A. M.
Rev. Thomas Van Ness.
Louise Chandler Moulton.

Prof. Samuel T. Dutton.
Prof. Frank Parsons.
Lilian Whiting.
Rev. R. A. Bisbee.
Rev. Philip Moxom, D. D.
E. P. Powell.

No magazine so truly reflects the best constructive thought of the age as THE COMING AGE. It is the cheapest great original review published in America. Subscription price only \$2 a year; single copies, 20 cents; no free copies.

OUR GREAT COMBINATION OFFER.

By special arrangement with the publishers we are enabled to offer, for a limited time, THE COMING AGE and the LIGHT OF TRUTH for the price of THE COMING AGE alone. Until further notice all persons who send to this office \$2 will receive THE COMING AGE and the LIGHT OF TRUTH for one year, postpaid. Address

LIGHT OF TRUTH PUBLISHING CO., Columbus, Ohio.

RADIALS, if you have superfluous

HAIR ON THE FACE

send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, A-18 Box 93, Oak Park, Ill.

The Noted Prophetic Seer.

Been a Seer forty years—reliable. Will write prospects for three years, advice upon business, best years to marry, description of persons adapted. Send date of birth—hour if known—sex, personal description, occupation and \$1.00. Send postal for Prospectus. Address

PROF. FAIRBANKS,
P. O. Bx. 982, San Jose, Calif.

DR. HASENCLEVER, Spirit Healer, 437 W. Madison St., Chicago, Ill. treats all chronic and nervous diseases under absolute guarantee with his well magnetized remedies or no charges. All letters with stamps and 3 leading symptoms answered. Write today. Healers developed.

THE METAPHYSICAL KNOWLEDGE.

A new journal devoted to purely metaphysical thought, and if this is what you revel in, then subscribe to this new monthly. Fifty cents a year. Single copies five cents. One copy free. H. Archer Doty, editor, 895 Park Ave., Baltimore, Md.

THE DRIFT OF OUR TIME—By Prof. Frank Parsons. From warfare and mastery to co-operation and brotherhood. Paper, 10 cents.

Psychopathist, 1728 Clinton Ave., Minneapolis, Minn.
Dr. J. Swanson, And his Spirit Band treat all diseases—physical and mental—at any distance without medicine; also develop healers. Testimonials from all over U. S. J. C. F. Grumbine and Willard J. Hull recommend him. Send stamp for pamphlet, terms, etc.

"LICHSTRAHLEN."
(RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Prebenummern gern versandt. Zum Abonnement ladet freudlichst ein.

Max. Gentzke, West Point, Neb.

IMMORTALITY.

A NEW Quarterly Metaphysical Magazine, the exponent of Rosicrucianism, and edited by J. C. F. GRUMBINE, Author and Lecturer. A wonderful Magazine in all respects. Over 225 subscribers in the month of October, '98. Contributors: Annie Besant, Cora L. V. Richmond, W. J. Colville, Jerome A. Anderson, Swami Sadananda. All articles written under illumination. June number exclusively devoted to "Immortality"; September number to "Clairvoyance"; December number to "Reincarnation"; March number to "Psychometry." Features are the Editor's Tripod, Academy and Special Lessons on Spiritual Unfoldment. Subscription \$1 per year; 25 cts. for single or sample copies. For sale at "Banner of Light," office of "The Mind," Fred P. Evans' Bookstore, New York City and "Philosophical Journal," San Francisco, Cal.; also address J. C. F. GRUMBINE, 6009 Leavelle Avenue, Flat 3, Chicago.

HEREDITY.

An individual inherits the traits of his race, his people, and his family. A nation inherits the traits of the national character. Anything worthy to be called a psychology of nations does not yet exist. Yet historians have not failed to notice the essential identity of the character of a nation through all the periods of its history. Caesar, in describing the Gauls, used language which describes nearly as well the French of this century. One sentence from his Commentaries will suffice: "The Gauls," he says, "have a love of revolution. They allow themselves to be led by false reports into acts they afterward regret, and into decisions on the most important events. They are depressed by reverses. They are as ready to go to war without cause as they are weak and powerless in the hour of defeat."

Thus, heredity is seen to be a law of conservation. And yet it is only under this law that development and progress are possible. Changes in environment—climate, soil, food, etc.—must produce changes, however slight, in the organism. Offspring can not be wholly like both parents. The law of heredity, by which paternal and maternal characteristics are united, necessitates variations from both the father and mother. Variations occur which, because their antecedents are not known, are called "spontaneous." The newer modifications are necessarily fluctuating, because not fully correlated with the reproductive system, and only when they are sustained from without as well as within, can they acquire stability and take their place among the conservative inheritances. "Nature" is more subject to heredity than is "character," because more firmly established. But in time education becomes habit, predisposition, "nature."

There are in operation so many laws, known or unknown, and there are so many subtle relations, so many intervening causes, that an approximate resemblance only of offspring to parents is possible, while there are occasionally in some respects striking dissimilarities. If heredity is studied without considering fully the conditions and circumstances which modify and neutralize inheritance, the results of the investigation will be one-sided, the conclusions fallacious, and the results without practical value.

Notwithstanding heredity, the lower forms of life are subject to continual modifications due to causes but little understood. Many of these modifications, by transmission, are slowly incorporated in the constitution of the species. But man is susceptible of immensely greater mental and moral modification. He is born in a social medium in which are registered the accumulated results of centuries of labor—language, knowledge, beliefs, institutions, literature, customs, conventionalities, etc.—which determine his action not less, perhaps more, than heredity. The more he advances the more complex becomes this social medium, pressing upon him continually, and in a thousand ways. "Education, after centuries of effort," as Ribot observes, "has made us what we are."

The Greeks, pre-eminently the intellectual aristocracy of the ancient world, retrograded; and the most enlightened nation of today, whose progenitors a few hundred years ago were savages, owe but little, if anything, to that nation by direct inheritance. But who can estimate the educational value of Greek literature, to the study of which was due largely the revival of learning, and which profoundly influences the thought of today?

The knowledge now possessed in regard to the law of heredity, were it diffused, would probably contribute

something to prevent the transmission of physical, mental and moral deformities, and weaknesses, but deep-rooted prejudices, time-honored customs and hoary superstitions are obstacles to the practical application as well as to the diffusion of this knowledge, not to be overcome at once.

Darwin in the Descent of Man, says, with much truth: "Man might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage, if in any marked degree inferior in body or mind; but such hopes are Utopian and will never be even partially realized until the laws of inheritance are thoroughly known. All do good service who aid toward this end. When the principles of breeding and of inheritance are better understood we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining by an easy method whether or not consanguineous marriages are injurious to man."

Yet the improvement of men certainly can not be effected by methods, in all respects, like those employed to change animals in adaptation to man's necessities or tastes. The variety which man has carefully bred for his own purposes, if returned to a state of nature, would perish, or by reversional heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for improvement by selection; and the more they were "improved" the more slavish they would become, and the greater their need of constant care.

The views of those who claim that "the improvement of the race by heredity is as feasible as the improvement of our domestic animals," need considerable revision. The improvement of the animals, it should be remembered, consists in modifications adapting them to our uses. So men can be, have been, changed, but only by degrading them—making them slaves.

When men and women shall have the knowledge and judgment to make voluntarily such selections as are the most conducive to health and to intellectual and moral improvement, great results will come therefrom.

B. F. UNDERWOOD.

RELIGIO-PHILOSOPHICAL JOURNAL

AND THE

LIGHT OF TRUTH

Clubbed for \$1.75 per Year

Send your Subscriptions to this Office.

BOWLES' PAMPHLETS.

Carrie E. S. Twing, Medium.

No. 1.—Experiences of Samuel Bowles' in Spirit Life, with Later Papers.

Price, 15 Cts., postage, 2 Cts.

Later Papers. Price, 6 Cts., postage, 1 Cts.

No. 2.—Contrasts in Spirit Life.

Price, 30 Cts., postage, 3 Cts.

No. 3.—Interviews With Spirits.

Price, 30 Cts., postage, 4 Cts.

No. 4.—Out of the Depths into the Light.

Price, 25 Cts., postage, 2 Cts.

... A NEW BOOK BY ...

SPIRIT SAMUEL BOWLES.

Carrie E. S. Twing, Medium.

GOLDEN GLEAMS

FROM

HEAVENLY LIGHTS.

PRICE, 30 CENTS.

This is the fifth book from Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing. It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth. The scenes and life in the upper spheres is of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of life.

LIGHT OF TRUTH PUBLISHING CO.



WHAT'S THE DIFFERENCE

Between our cabinet and other makes? These cuts speak plainer than words. Our New 1900 Style Quaker Folding Vapor Bath Cabinet has a Door, has a self-supporting steel frame, guaranteed covering of asbestos, hygienic cloth, rubber lined. Cabinet does not rest on the shoulders, nor pull over your head. No woodwork to warp. To operate, simply open door, step in, bathe, cool off, step out. Only perfect Cabinet made. Folded it is 3 in. thick, 18 in. wide, 16 in. long, weighs only 5 lbs. Patented. \$28,000 Sold. Recommended by Best Physicians for bathing purposes. It opens the pores, sweats out the poisons, makes you clean, strong, vigorous and healthy. Cures had cold with one bath. Cures rheumatism, lagrippe, insomnia, obesity, female troubles, all blood skin, nerve and kidney diseases. Immediate Relief Guaranteed in Worst Cases. Cabinet, Frame, Stone, Formulas and Directions sent anywhere upon receipt of \$5.00. Face steaming attachment, \$1.00 extra. Order today. You won't be disappointed. It's guaranteed as represented, or money refunded. We are responsible. Capital \$100,000.00. Largest manufacturers of Bath Cabinets in the world. Write us anyway. Our Valuable Descriptive FREE! Book, Testimonials, Etc.

We recommend above firm as thoroughly reliable.—Editor.



Not Ours. No Door. Goods don't roll back like shown in cut. Cabinet must be lifted and pulled over your head. Dangerous. Folded it's over 3 feet long, 2 feet wide. Can't be Carried.

AGENTS WANTED. MEN AND WOMEN. \$100.00 a Month and Expenses. Address: E.K. WORLD MFG. CO., Cincinnati, O.

A BIG OFFER —TO— LIGHT OF TRUTH READERS.

A Revealed Remedy for Dropsy. A gentleman in this State was under treatment for Dropsy. After spending nearly \$5,000 with the M. D.'s he was told by them that he *could not* live much longer, but *must* die. Shortly after this he fell into a *TRANCE*, and while in this *trance* he was told what to do to get well. He was told to get *seven (7) different kinds of BARKS* with one other ingredient that can be obtained in any store. He was also told *how* to get the barks. His wife done as he was directed and prepared the medicine for her husband and today he is a well man. The *Revealed Remedy* has cured several of dropsy since. *It never fails.* Full and complete instructions of how to make and use it sent for *\$5.00*. I also have a recipe that was obtained from an Indian how to *Cure CATARRH*. Full instructions for *\$1.00*. *OIL OF LIFE*. For all aches and pains—internal and external. Recipe and full instructions for *\$1.00*. *WHITE CREAM LINIMENT* and *QUICK RELIEF*. A splendid liniment recipe. How to make it, *\$1.00*. I want *every* reader of the *LIGHT OF TRUTH* to be the possessor of the above secrets, and for a short time I will send them by *registered* mail, with full and complete instructions of "How to *make* and use them," and guarantee their safe arrival for *only \$3.00*; and as a further inducement to *you* I will do better still.

FREE!

FREE!!

FREE!!!

I will also give you *FREE* one years subscription to this paper, the *LIGHT OF TRUTH*. If already a subscriber your time will be extended one year, or you can have it sent to some friend. I also will give you a *six months'* subscription to a *splendid monthly*. This offer for free subscriptions good to any address in the United States, Canada or Mexico only. *And this is not all.*

READ!

READ!!

READ!!!

To the first 500 from whom I receive an order for formulators, enclosing *\$3.00* for same, I will give them *FREE* a full *Treatment for Success*, I will treat them or *any* one they may name. (Give age and occupation). Will also give a short *reading* of your *PRESENT* and *FUTURE*. (Give name in full, date of birth, sex and complexion.) This reading is *FREE*. And to *each* and *every* one from whom I receive an order I will give a *GRAND* and *SPECIAL PRIZE*. The special prize is not just ready to send out, but will be in near future; and *all will* receive their Special Prize *just as soon* as they are ready for delivery. *DON'T DELAY*. Send order at once—today. Send money by registered letter. Write your name and address *very* distinct. Address plainly,

J. EMBRA MCMAHAL,
DIAMOND, VAN BUREN CO., ARKANSAS.

STOMACH TROUBLES Of All Kinds

Are being cured daily by the famous Psychic and Physician known for years as the Celebrated Independent Slate writer,

DR. C. E. WATKINS.

In fact his success in curing Disease of the Stomach has given him the name in Boston as

THE STOMACH SPECIALIST.

He is constantly at work all day long, and often into the wee hours of night for the good of his patients; trusting no hired help but giving his own personal attention to the diagnosing of each case and the preparing and putting up of all medicine. He treats all

CHRONIC DISEASES With Equal Success.

Write him, sending your Age, Sex and Leading Symptom. His address 406 Massachusetts Ave., Boston, Mass.

After February 1, 1899, his Sanitarium at Ayer, Mass., will be open again to receive patients. Send all letters to

Dr. C. E. Watkins, 406 Massachusetts Ave., BOSTON, MASS.

THE LIGHT OF TRUTH.

FIRST ASSOCIATION OF SPIRITUALISTS OF WASHINGTON, D. C.,

Under the Ministration of Mrs. Cora L. V. Richmond.

The interest in the meetings has been steadily increasing since their commencement last October. A number of remarkable discourses have been given on the present political situation; but the most intensely interesting have been a series of Sunday discourses of the personal experiences in spirit life of different types of individuals. Each individual related his or her experience through the speaker. They have been most vivid portrayals of conditions after the transition from mortal life, including the "shadows" that are the result of non-victory over self while here. One of the most interesting was the part of a "scientist's" experience where he told the methods he pursued in manifesting through different phases of the phenomena to his earthly friends. It seems to me, that after listening to these discourses, one should have a very clear perception of the transition to, and condition in spirit life.

The interest in the Sunday school, or Lyceum, is also increasing. On Christmas day there were special exercises and presents for all the children, and a box of candy for every one present. Ouina (one of Mrs. Richmond's controls, and who has a class at the Sunday school) was presented with a beautiful vase as a receptacle for the flowers on Sundays. The Sunday school and Lyceum were also entertained at a holiday party on the evening of Dec. 28th, at the home of Mrs. Willis. All kinds of games and fun constituted the entertainment of the evening, followed by ice cream and cake, which all seemed to enjoy. Songs by some of the children and a poem by Mrs. Richmond closed a happy evening.

The series of entertainments inaugurated by the Ladies' Aid for the benefit of the association, in the form of progressive euchre parties have proven a success, each one being more interesting than the last. These are held once a month.

Three Thursdays in each month Pierre L. O. A. Keeler gives interesting public seances under the auspices of the First association. As a platform medium Mr. Keeler is certainly equal to any one who has appeared as yet.

The Ladies' Aid meets every Friday evening, usually at the residence of Mrs. Carrie R. Chapman, 110 C St. S. E., which is also the home of Mr. and Mrs. Richmond this season. Mrs. Richmond receives with her kind hostess every Monday afternoon, such friends as wish to call. New Year's Day, (Monday) was especially a day of reunions, many availing themselves of the opportunity to call. Mrs. Richmond and Mrs. Chapman were assisted on that day by Mrs. J. V. McIntyre, Mrs. T. D. Haddaway, Mrs. Pierre L. O. A. Keeler, Mrs. W. G. Sullivan, Miss Nana Steinberg and (in the evening) Miss E. L. Crowell. Hospitality and good cheer prevailed and a social evening closed the first day of the new year.

I have endeavored, in a few words, to let your readers know what the First Association of Spiritualists are doing here in Washington.—The Secretary.

"TEN TEST CIRCLES, or The Law of Conditions." Being the result of ten circles held under various conditions for the purpose of studying their effect upon spirit manifestations, and the moral effect of the same upon those composing the circle. By James L. Dow. Price reduced from \$1 to 50c. Bound in cloth, 173 pp. For sale here. There is a fund of information in it.

FREE TO MILLIONS OF SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp-Root.

It is the great medical triumph of the nineteenth century; discovered after years of untiring scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowing it.

Your kidneys filter your blood and keep it pure, that's what they are there for. You are well when your kidneys are well.

Thousands owe their health and even life to Swamp-Root and thousands more can be made well who today think themselves beyond help if they will take Dr. Kilmer's Swamp-Root.

By special arrangement with the Light of Truth and to prove for yourself the wonderful and prompt curative powers of this great discovery, every reader will be sent by mail, prepaid, a free sample bottle, and with it a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from sufferers cured.

Please mention that you read this generous offer in the Columbus "Light of Truth" and send your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar sizes at the drug stores or of medicine dealers. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.—Advt.

—Have you seen our beautiful album?

DR. MANSFIELD'S

HOMEOPATHIC MEDICINES
Are Compounded Clairvoyantly for Each Patient.

Send name, age, sex and leading symptom for Free Diagnosis and "Methods of Cure." H. D. Barrett, Prest, N. S. A., E. W. Sprague, Lyman C. Home, Moses Hull, W. J. Colville, Hon. L. V. Moulton ENDORSE

W. A. MANSFIELD, M. D.,
176 Euclid Ave. - - - Cleveland, Ohio.

—THE RELIGION OF—
Modern Spiritualism and Its Phenomena
COMPARED WITH THE
Christian Religion and Its Miracles.

A Large 400-Page Book With Red and Gold Binding by Dr. W. A. Mansfield.

This book may now be had for TWENTY-FIVE cents. We offer it as an example of what an untrained mind, filled with a desire to write a book, can produce. In its way it is one of the greatest curiosities in Spiritualist literature and can be read with profit if the curious only is kept in view. Send order to this office.

Light of Truth Tract No. 2.

Sermon on Spiritualism
By Rev. M. rion F. Ham,
of Chattanooga, Tenn.

—AND—
Testimonial to Mediumship
By Rev. Dr. Jos. Duryea,
of Brooklyn, N. Y.
PRICE 5 CENTS,
25, \$1; 50, \$1.50; 100, \$2.50.

LIGHT OF TRUTH ALBUM.

THIS WORK OF ART

CONTAINS OVER 200 PHOTOGRAPHS OF
OUR MOST PROMINENT WORKERS

It is Bound in Cloth With Embossed
Cover Handsomely Figured : : :

PRICE, \$1.00,
POSTAGE 25 CTS.

LIGHT OF TRUTH PUBLISHING COMPANY, COLUMBUS, OHIO.

WORKS OF E. D. BABBITT, M. D. LL.D.

THE PRINCIPLES OF LIGHT AND COLOR.

Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price \$3 or \$5.32 with postage or expressage. Price in massive half-Russia binding, 75 cents extra.

"An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

HUMAN CULTURE AND CURE.

In six parts, four parts being already issued. Price for each, postpaid, 75 cents.

PART I. The Philosophy of Cure, including Methods and Instruments.

"The 'Principles of Light and Color' is in every respect masterly, and 'Human Culture and Cure' appears to be no less remarkable."—Dr. Pascal, 12 Rue Picot, Toulon, France.

PART II. Marriage, Sexual Development and Social Upbuilding.

"The usual heavy volumes issued by medical authors do not contain a tithe of the practical information that is included in Dr. Babbitt's work."—J. C. Underhill, Chicago.

PART III and IV in one volume, postpaid at \$1.50.

Covers wonderful ground, including Mental Science, Phreno-Physiognomy, Psychometry, Hypnotism, (explained for the first time), Clairvoyance, Nervous Force, Insanity, etc.

HEALTH AND POWER.

"Worth its weight in diamonds." Price 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

378 pp., illustrated; postpaid, cloth, 82c.; paper, 38 cents.

"It proclaims a most beautiful and glorious gospel. If all could be lead to believe in such a gospel, the world would be almost infinitely better than now."—Dr. O. O. Stoddard, Philadelphia.

LIGHT OF TRUTH PUBLISHING COMPANY.

DR. PEEBLES' BOOKS.

WHO ARE THESE SPIRITUALISTS?

A pamphlet of testimonials relative to Spiritualism. 15c.

IMMORTALITY—OUR EMPLOYMENT HEREAFTER.

What the spirits say of the other life. Postage 10c. Paper, 50c. Cloth \$1.

THREE JOURNEYS AROUND THE WORLD.

Dr. Peebles' latest work. What he reports of Spiritualism in various countries. A large volume. Only \$1 50. Postage 25c.

LIGHT OF TRUTH PUBLISHING COMPANY.

GILES B. STEBBINS' WORKS.

Poems of the Life Beyond and Within.

Voices From Many Lands and Centuries, saying, "Man, thou shalt never die. Fourth edition. Price \$1. Postage 12 cts.

The Spiritual Body Real,

Views of Paul, Wesley and Other Valuable Testimonies of Modern Clairvoyants. 10 cts.

Man and the Microcosm.

His Infinite and Divine Relations—Intuitions—The Light Within. 10c.

Light of Truth Publishing Company.

SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.

STORIES FOR OUR CHILDREN—By Hudson and Emma Tuttle. 25 cents.

MIND, THOUGHT AND CEREBRATION—By Alex. Wilder.

A TALE OF A HALO—(Illustrated)—By Morgan A. Roberston. 50 cents.

